Library of the Theological Seminary.

PRINCETON, N. J.

SCB
11206

Collection of Puritan Literature.

Division RL

Section

Number

A Christians Delight,

OR

SCRIPTURE-
MEDITATIONS:

Being the first Essay,
In one CENTURY.

Wherein many Difficulties are unfolded, and sundry Texts are profitably applyed.

And an Appendix against promiscuous Admission to the SACRAMENT.

Submitted to Censure
By
MAURITIUS BOHEMUS.

Isa. 29 18,24. *And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darknesse. They also that erred in Spirit shall come to understanding, and they that murmured shall learne doctrine.*

LONDON,
Printed by *T. M.* for JOHN ROTHVVELL, at the *Fountain* and *Bear* in Cheap-side. 1654.

OR

ILLUSTRATIONS:

BY

are unfolded,
y applyed.
promiscuous
ENT.

Clare

HEMUS.

---

all the deaf
the eyes of
, and one
ed in Spir
and they
ne.

, at the
1674.

DEDICATIO

Nobiliſsimo Heroi,

D^no^ ARTHURO HESLERIG,

Equiti Aurato, et Baronetto, Domino et Patrono ſuo honoratiſſimo, Salutem et Obſequia.

Quantis beneficiis tibi obſtringar, Heros Nobiliſsime, non literis ſatis exprimere, neſcribendo aſſequi valeo. Quicquid

Deus in me immerentem contulit, omnia hujus præsentis vitæ commoda, tuæ, post deum, munificentiæ debeo, idque gratus palàm hîc agnosco. Quâ ratione tuis ex æquo respondeam meritis nescio. Attamen debitum hoc gratitudinis testimonium divulgo, atque ut-ut exiguum ac jejunum nimis, manibus tuis supplex offero; obsecrans ut qualecunque munusculum æqui bonique consulere, et ceu tesseram grati animi fronte serenâ accipere digneris. Majora scio, et meliora à me mereris, quàm tenuitas mea præstare queat, et (ut ingenuè fatear quod res est) tua benevolentia in conferendo beneficium longè

longè ſuperat meas in referendo vires. Sed ea eſt nobiliſsima tua indoles, ut non tam quale munuſculum, quam quali animo detur, obſerves; idque à Patre cœleſti didiciſti, qui non tam curat bonum opus quod præſtatur, quàm bonum animum in opere bono: ſæpéque Deus quod operi deeſt, ſuâ benignitate ſupplet. Quicquid huic deeſt opuſculo, ex tua humanitate, et indulgentia ſuppleatur. Accipe, amabo, quod exhibeo, non debiti mei ſolutionem, ſed animi in te prompti, indicium, meq; porro favore tuo proſequi ne deſine. Sed ne prolixior ſim quam par eſt, Concludo, Deum duntaxit rogans, ut nil

tibi tuisq; desit quod ad perfectam beatitudinem pertinet. Vale.

Nobilitati tuæ obstrictissimus servus,

Hallaughtonia. 8 Calend. Maii. Anno 1654.

Mauritius Bohemus.

Ad

Ad Pium et Cordatum Lectorem Præfatio.

TAlem te esse, qualem te appello (Lector) pium scilicet & cordatum, ex charitate æstimo. Si non es, ut sis, te moneo, & Deum obsecro; si es, alloquendum te censeo in hâc arcâ, et paucis monendum, ne in ipso libri limine offendas.

Primùm, ne mihi arrogantiæ dicam scribas, nec temeritatis notam inuras, quòd tantillus ego, ἐλαχιστότερος πάντων, Eph. 3. 8 minimus et infimus omnium, qui unquam publicam scribendi provinciam susciperunt, manus tanto operi adhibeam, post tot eminentissimos pietate et eruditione viros, quorum præclara exstant in Scripturas lucubrationes. Non enim hoc laboris suscipio ex singulari quâdam de meo ingenio opinione, nisi meipsum fallo inscius, (prout fallacissima est humani animi indoles) sed ex intimo Deum in verbo suo honorandi desiderio et studio, ut ipsius gloria ex imbecilitate meâ altiùs surgat. Utut

verò alii, qui longè me antecellunt, multum lucis ex sacris literis ecclesiæ Christi attulerunt; attamen siccæ hæ assulæ meæ communi fœnoinjectæ aliquantulum lucis addent. Fortasse et pusillus gigantum istorum humeris impositus, ipsorum beneficio alterius prospiciet. Quid quod himei conatus aliis, qui adhuc superstites sunt, scribis ad regnum cœlorum eruditis œconomis divite supellectili instructis, calcar addent, ut ex suis copiæ cornibus thesauros veteres et recentes, apud se delitescentes depromant, et publico bono non invideant. Et si hic saltem fructus fuerit præsentis operæ meæ, non erit quod vel me pœniteat, vel tu, Lector, indigneris:

Deinde, quàm bonâ fide in his pagellis egerim, judicandum censeo. Non te fallaciâ circumvenio, optimas quasq; notas & observationes hîc publicè vendictans ex pejoribus selectus. Nequaquam, fraus hæc digna esset divino et humano supplicio. Veteratorum est præstantissimas quasque merces in summo dolii ostentare, et pessimas in fundo occultare. Stat mihi, per divinam gratiam, sententia, etsi quid desit huic scripto ex meâ tenuitate, curare tamen, ne qvid vitii habeat ex improbitate. Has quas in manu tenes, illustrationes, sine delectu ex chartis meis exscripsi, prout casu in eas incidi, ut essent verum specimen reliquamus,

quamus, quas majori volumine, si Deus permiserit, & si hæ gratæ erunt lectoribus, post aliquot annos publici juris faciam. Erunt istæ his maximam partem similes, tum quod ad qualitatem, aliæ aliis meliores, tum quod ad quantitatem, aliæ aliis prolixiores. Nunc saltem illarum gustum exhibeo, atque ut hæ primitiæ sapient, sive benè, sive malè, ita et tota sapiet massa.

Sequitur ut de scopo meo in hoc scripti genere te brevibus certiorem faciam. Præter summum atque ultimum finem, gloriam Dei, *& subordinatum ecclesiæ commodum; proximus finis mihi hìc propositus duobus limitibus terminatur.*

Ante omnia et supra omnia verissimam & certissimam Dei mentem in verbo suo indagare & invenire satago; id quod pæcipuum nostrum studium esse opportet, si Deum et æternam vitam per Deum in Christo quærere et invenire cupimus. In rebus divinis parum valet authoritas humana, imò nihil pollet, nisi Scripturarum sententiis roboretur. Argumenta ab hominum testimonio, vel ratione petita, nullius momenti sunt in sacro-sancta Philosophia, præterquam ea quæ ex sacris literis depromuntur, iisdemq; fulciuntur. Ut cœlestem veritatem, omnis scientiæ caput teneamus, hominum perspicillis depositis, ad legem et testi-

monium

monium *abeundum est, et videndum quænam sint vera et indubitata* Dei oracula, *quorum sensus genuinus eruendus, et supra omnia investigandus est. Et hoc scrutinium sacrum omnium studiorum longè præstantissimum, facilè reliquis palmam præcipit. Hoc ergo imprimis ante oculos habeo in præsenti scripto, ut meipsum et alios ad fontem et scaturiginem omnis cœlestis luminis (quantum scilicet Deus in scripto verbo suo impertiri voluit) à placitis hominum retraham. Video plurimos ex aliorum sensu, et partium vel temporum studio veritatem metiri, unde fit (perperam) ut ceu judices pedanei, alienis oculis videant; cùm tamen sine dubio veritas & pietas ex solius Dei arbitrio et Christi authoritate pendeant, et inde solùm petendæ sint. Non tam refert, quid* Plato *aut* Aristoteles, *quid Pontifices, Concilia aut Patres sentiant, quàm quid Deus sibi velit.* Per Dei præcepta obtinemus intelligentiam, & verbum ejus est lucerna pedibus nostris, atque lux itineri quotidiano, *(Psal.* 119. 104 105.) Et verbum Propheticum certius est voce cœlitus demissa, *ut* Petrus *monet, (2 Pet.* 1. 19.) ad quod si attendatis, rectè facitis, tanquam ad lucem lucentem in obscuro loco, usque dum dies illuxerit, et Lucifer exortus fuerit

Isa. 8. 20. Apo. 19. 9 Ch. 22. 6. 1 Pet. 4, 11

in

in cordibus vestris. *Quantum captivus in carcere caligine pleno etiam minimam affectat lucem, tantum nos in hoc caligoso nostro ergastulo lucem verbi divini summo desiderio appetamus. Verum quidem est hanc lucem lucere* (ἐν αὐχμηρῷ τόπῳ, *in loco obscuro, quamdiu nos remanemus in tenebris insciticæ et ignorantiæ*, (ἕως ἡμέρα διαυγάσῃ,) *neque dum dies illuxerit, donec* (*ut* Mal.4.2.) Sol justitiæ, Christus, *suâ luce diem det cordibus nostris in hâc nocte et umbrâ peccati: sed cùm anima per internam regenerationem à tenebris ad lucem transfertur, animi nostrâ summâ luce illuminantur; nec ulla amplius remanet obscuritas in verbo, nisi quatenus nos in cœcitate et tenebris nostris remanemus. Et sicubi Scriptura obscura videtur, non ipsius vitio fit, sed nostræ ignorantiæ et peccato imputandum est. Cœcorum oculis ipsa lux meridiana nox densissima est. Quantum Christus nos illuminat ex verbo, tantum lucis nobis exoritur, nec una quidem scintilla minus vel amplius. Christus in verbo Dei, est nobis* Sol et fons *omnis divini luminis. Ipse est Lucifer de quo* Petrus *scribit. Scriptura verò est præstantissimum* Corpus doctrinæ Christianæ, *omnibus numeris absolutum, nec ullum* Syntagma sacræ Theologiæ *huic cœlesti volumini comparandum. Hoc primitus menti divinæ impressum*

in

in cœlis, postea perfectissimè editum fuit in terris, et dictante spiritu sancto conscriptum manibus Prophetarum, Evangelistarum & Apostolorum. Quicunq; nocte dieq; hæc scripta volvunt, ad summum eruditionis cacumen ascendunt; (Psal. 119. 97, 98, 99.) *hæc qui negligenter tractant vel dispiciunt, stulteſcunt et (immane quantum!) desipiunt.* 1 Cor. 1.18,19,20.

Proximo loco, errantes nostras de Deo & sacris opiniones rescindere mihi proposui, idq; gladio spiritus, qui est verbum Dei, (*Eph.* 4. 17.) *Certum esto nullam dari meliorem medicinam ad sanandum tot stupendas hæreses, et errores inter Christianos, quam sanum Scripturarum sensum. Sacra scripta sunt pharetra unde omnes sagittæ ad infestandum Satanam et ad veritatem defendendam depromendæ sunt. Verbum Dei firmiter nostris et aliorum animis imprimendum est, atque tenaciter retinendum, eoque ceu sacro quodam incantamento pestiferum vinis abigendum. Non datur melius amuletum adversus venenum pravarum opinionum. Qui verbo rectè intellecto codunt, nunquam fallent, nec fallentur in rebus ad religionem pertinentibus. Qui verò suis insistunt præconceptis notionibus ab humano ingenio profectis, nunquam ab erroribus immunes erunt. Si veritas solidè ex sacro volumine*

lumine tradatur, facilè suâ authoritate ac virtute errorum catervas evertet, nec tenebræ humani ingenii, diutius se à potenti luce Evangelii tuebuntur. Nonnunquam errores sacri quodam contemptu despiciendi sunt, cum errantibus verò placidè agendum est, et quantâcunque fieri potest lenitate et mansuetudine. Si sic tractentur hæreses, subitò in fumum abibunt et præ indignatione rumpentur, atque instar bullæ evanescent. Nolim equidem ullam veritatis et pietatis doctrinam silentio sepeliri, ne minimam quidem; veruntamen non id honoris largiamur erroribus, ut in publico cœtu, et pro frequenti concione sæpius nominentur; quâ ratione sibi nomen et famam acquirunt, et magis in vulgus sparguntur, id quod unicè affectant hæresiarchæ, ut publicè innotescant, et ut nomina ipsorum ab imperitâ plebe suspiciantur. Est enim hoc genus hominum valdè ambitiosum et vanæ gloriæ avidissimum. Non defuerunt verò nostrâ ætate in Angliâ, qui temerario bello indicto ad invadenda errorum territoria malè consulti, omnibus erroribus classicum canere visi sunt, & dudum sepultas hæreses ex cineribus resuscitarunt. Minimus error, fateor, non sine maximo periculo est, et dato uno absurdo sequuntur infinita; at si videas homines cœco impetu ruentes, et verti nolentes, non jam animosis

mosis conteſtationibus, ſed precibus et lachrimis eos impugna. Quando ex verbo Dei veram doctrinam aperuiſti, Deo eos relinque. Satis eſt, ſi tu quod tuum eſt præſtitiſti. Hoc Epiſcopo ſeu Paſtori injungit Apoſtolus Paulus, *Tit.* 1.9 *ut* tenax ſit fidelis ſermonis ad doctrinam facientis, et ut exhortari poſſit doctrinâ ſanâ, et contradicentes convincere. *Doctrina vera et ſacra eſt optima falſæ refutatio, quemadmodum regula recta eſt optima ſui et obliqui menſura. Mihi ſemper duriuſculum habitum fuit, Theologi in terribili Martis vocabulo* Polemicam *vocare, cùm in ſe tota* irenica *ſit, et dulcioribus appellationibus* pacis, *et* Evangelii *inſigniatur paſſim in Scripturis.* Iſai. 52. 7. Luke 2. 10 14. *Lex et Evangelium ad* amorem *&* pacem *tendunt. Chriſtus incarnatus attulit* pacem *aſcendens* pacem *nobis reliquit* Jo. 14 27. *et* 20 26. *Nihil eſt* Polemicum *in toto verbo Dei niſi quod Satanas infeſtiſſimus pacis hoſtis, et aſſeclæ ipſius,* Polemicum *reddiderunt.* Ap. 12.17. *Sed hæc de ſcopo ad quem collimo, dicta ſufficiant.*

P ſtremò de Methodo *libri verbum audi. Vides me hìc nullo ordine Scripturas collecaſſe: Sed ſi Deus vires mihi concedat, & pii ac eruditi animum addant ad majora & pleniora Commentaria, quæ quotidie ſub*

manu

manu versantur, et crescunt indies, publicanda, Scripturæ vestigiis insistam, et libros Bibliorum capitaque sua serie singula percurram. Quòd si hæ meditationes piis et sanis Christi fidelibus arrideant, plures istiusmodi à me habebunt, modò vitam Deus protrahat et vires suppeditat. Si verò insuper habeantur, hæ primæ erunt, et ultimæ, atque uno hoc opusculo scribendi initium et finem faciam. Hæ sunt primitiæ, quas in specimen futuræ messis præmitto. Messis verò nulla sequetur, si primitiæ repudiabuntur.

Ut finem faciam epistolæ, sunt pauca quædam quæ Te, Lector, in calce hujus prologi obsecrare et obtestari, statui; utpote summè tibi necessaria; videlicet, primùm, ut quæras quærenda; tum ut credas credenda; porrò ut agas agenda; tandem ut vites vitanda; ultimò ut timeas timenda et speranda speres. Hæc si præstiteris, nihil tibi ad sanctam et beatam vitam deerit; hæc si neglexeris, nec unquam pius evades, nec unquam beatus. Pro meipso verò unum est quod peto ab omnibus quotcunque Deo se tradiderunt, ut assiduis precibus mihi in hoc studiorum genere suppetias ferant, ut Sacratissimas Scripturas pro sua dignitate tractem, ἵνα μὲ ἡ προκοπὴ φανερὰ ᾖ ἐν πᾶσιν, 1 Tim. 4. 15. *Ut profectus meus appareat in omnibus. Pro te vicissim oro, ut Deus omnis veritatis*

ritatis, spiritum veritatis animo tuo immittat, ut te ducat in omnem veritatem & æternam salutem. Sic Deum orat, qui

Tuus est ad omnia pietatis et salutis officia paratissimus,

Mauritius Bohemus
Colbergensis Pomeranus.

Dabam *Hallaughtoniæ* in Comit. *Leicest.* è musæo meo, 8. Cal. Maii. Anno 1654.

READER,

THE Reverend Authour of this Century of Meditations or Observations upon so many select places of Scripture, having prepared them for the Presse; before he would have his Labours come abroad to the publick view, was pleased to put them into my hands, desiring me to peruse them my self, and also to shew them to some of my Brethren in the City, for their more able and impartial judgment: This hath been done for the gratifying of the Authour (my most worthie Friend) according to his modest request. Upon the whole, my Brethren (to wave my own judgment; for wherein is it to be valued?) do unanimously judge this Treatise to be sound, wholesome, savouring a spirit of piety, and that which may be profitable to humble Christians, if God give a blessing.

Give mee leave therefore (Courteous Reader) to commend thee it to thee for thy frequent reading and serious meditation. I do

not

not intend to hang out a Garland of praise, thereby to flatter thee into that which I desire of thee: Read the Book thy self, and then judge of it; 'tis of age, and able to speak (both for it self and the Author too) if thou beest as able to judg. Its own merit, I hope, will be enough; Good Wine wants no bush, and a beautifull face needs no paint. Onely to remove discouragements, let me tell this, 'Tis neither tedious to weary thee, nor intricate to perplex thee, nor barren to vex thee for the losse of thy time, nor erroneous to endanger thee in the losse of thy soul (as too many unsound Discourses are in this scribling age.) This way and method of writing is very usefull, the Church of God hath reaped much advantage by it already, and I hope, will receive more, if such painfull, pious, publick spirited men as our Authour is (according to the Talent he hath received) be not discouraged; for here thou hast the Text, the Comment, and the practicall Application in a little compasse: Here's something exegeticall for the judgement, and something energetical for the Affections; the former is like the shewing of a Ring, the latter is the putting of it on.

Reader, I will not detain the longer; Read over these few sheets, if they do thee good, blesse God for it; if thou reapest no good, bless God for the desires of the Authour to do thee good

good; for that (I can assure thee) is the very breathing of his soule to will, if how to perform he knowes not. Such are to be loved and honoured; and I heartily wish we had but more such, who would cordially desire in their sphear, to be doing good. For my self, I say with Luther, utinam essem dignus in hoc ordine ultimo, ultimus esse. *Præfat. ad Com. in Gen. Now the God of all grace be with thee, and sanctifie all the helps and means that are afforded both from the Pulpit to thy eare, and from the Presse to thy eye, that thou mayest grow in knowledge, and in every grace, that the Word of God may dwel richly in thee, that there may be more light in the head, more heat in the heart, and more fruit in the life. Pray for the* Author, *and for him who is*

July 6. 1654

Thine in Christ to serve thee,
THO. JACOMB
in M. Ludg. Min.

I.

Christs power in our weakneſſe.

2 Cor. 12.9. *That the power of Christ may reſt upon me.*

Ἐπισκηνώσῃ may be rendred thus: *That the power of Christ may dwell in me*, as a glorious king dwells in his glorious palace. Or *may ſpread a tent over me*, as a Captain Generall that goes forth to conquer, ſpreads his tent in the field. Or *may erect a tabernacle on me*, wherein the power of Chriſt may lodge, and reſt. Or *may make a ſtage of me*, to act it ſelfe, and to ſhew forth its actings to open publick veiw, to become an admirable ſpectacle to the world, as in a Theater. All theſe expreſſions are little enough to ſerve for the ſetting out of the emphaſis of the Greek word (ἐπισκηνώσῃ:) Chriſts power makes choice of mans weakneſſe of purpoſe, to diſcover and diſplay it ſelfe in the utmoſt extent of its own efficiency in our greateſt

imbecility. When wee are moſt ſenſible of our own impotency, then wee muſt infallibly look for his omnipotency. O gracious ſoul, wherefore doſt thou complaine and ſay, *My grace is weak, and I am the weakeſt, the pooreſt, the moſt worthleſſe wretch that ever did live and breath?* Christs ſufficiency will ſupply all thy deficiency. Christs *blood* is valid enough to ſatisfie for thy ſinfull defects, and his *Power* ſtrong enough to reſcue thee out of all thy infirmities. If thou art *inſufficient*, Christ is *all-ſufficient*. What! doſt thou think Christ is but a *Baby*, able to doe nothing for thee? Or what doſt thou make of Christ? Doſt thou make but a *Bungler* of him in the buſineſſe of ſalvation, that can ſave the ſtrong and not the weak? Know this, that Christs *power* is the *power of a God*, and thy weakeſt weakneſſe is not too weak to be ſtrengthned by him. It is the *proper* and peculiar effect of his *Power* to make up our weakneſſes. *Eph.* 1. 19. Did we but *know the exceeding greatneſſe of his power to us ward who believe, according to the working of his mighty power*, our weakneſſe might rather *rayſe* our faith with incouragement, then *caſt it down* with diſcouragements. When Chriſt rears up a

taber-

tabernacle for himſelfe, hee takes not the talleſt and ſtrongeſt *timber-ſticks*, but purpoſely chooſeth the weakeſt *reeds and ruſhes*, and by his incomparable power hee puts ſuch *ſtrength* into them, that they ſhall bear the greateſt *ſtreſſe*, and out-laſt the higheſt *Cedars*, and firmeſt *Oakes*. *O admirable maſter-builder* ! God was more glorioufly ſeen in the wilderneſſe, *when the Ark of God dwelled in curtains*, (which are but weak and ſubject to be worn with wind and weather) and *when God walked in a Tent and in a Tabernacle*, (2 *Sam.* 7. 6.) then afterwards when the great Temple was built of huge ſtones and tall Cedar-trees, when Gods wayes were leſſe miraculous. Let us fetch an advantage from *our weakneſſe*, to reſt more confidently upon the *ſtrength of Chriſt*. *Matth.* 12. 20.

II.

The rigtheousnesse which is of faith.

Rom. 10. 5, 6, 7, 8. *For Moses describeth the righteousnesse which is of the law; That the man which doth those things shall live by them. But the righteousnesse which is of faith speaketh on this wise: Say not in thine heart, who shal ascend into heaven? that is, to bring Christ down from above. Or who shall descend into the deep? that is, to bring up Christ again from the dead. But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is the word of faith which we preach.*

WE need not betake our selves to a secret *cabala*, or mystical and allegorical conception to find out the right interpretation of this place, and to make good the Apostles allegation in order to his scope. The Apostle is plain and cleare enough whout it. He argueth only *à minori ad majus*, alledging the place of *Moses*, verse 5. (out of *Leveticus* 18.) which speaketh of the law, for and on the behalf of the Gospel or of the righteousnesse of faith. His Argument runnes excellently thus, well agreeing

agreeing to the Apostles purpose, if it be but well observed. *If Moses could say thus and thus of the law, and the righteousnesse thereof, which law is near to every man in his natural conscience; much more then may we say thus and thus of the Gospel, or of the righteousnesse of faith, which comes as near to us, yea nearer by the in-operation and in-application of the Spirit.* This is a most strong and invincible argument for our justification by faith in Christ drawn out of *Moses*'s owne words. If the man that *doth the law of Moses*, should be justified by the perfect doing of it (which doing was yet impossible by reason of the distance and enmitie betwixt mans heart and Gods law, although the law be home-born, and bred in the consciences of men:) then how much more shall that man be justified, that *takes hold of Christs righteousnesse by faith*, whereby Gods wrath is appeased, the law of God is new printed in his heart, and also his heart is reconciled to the law of God, and made in love with it, so that there is a neerer affinity, and closer propinquity betwixt the heart of a believer and the holy law of God, then ever there was or could be betwixt the heart of a legal law-keeper and the law of *Moses*? Thus for the connexion and quo-

tation of this text, and how it suits with *Pauls* intention. Let some things further be observed for the explaining of the sense of the words as they follow in the text. the place is not easily understood by most readers, and the want of understanding it, keeps men from tasting that sweetnesse that is in it. Besides the former quotation out of *Levit.* cap. 18. mentioned above, the Apostle alledgeth other words of *Moses* out of *Deuteronomy* c. 30. 12, 13, 14. partly as a proof or argument, partly by way of sweet [illegible], allusion and illustration, as who should say: *If Moses did speak so of the law, we may much more speak so of the Gospel, &c.* Thus *Paul* comparing the Law and the Gospel, doth still give the preheminence to the *Gospel* above the *Law*, because the *Gospel* exceeds the *Law* by far in these two things. *First*, the word of the *Law*, although it bee nigh thee, yet is nothing neer so nigh thee as the word of the *Gospel*, or the righteousnesse of faith. *Secondly*, the word of the *Law* is not so able to assure thee of thine eternall estate. Let us consider the last first, and the first last, as they lye in order in the text.

1. The Gospel doth afford us better Assurances of eternal life then the Law. *The Righteousnesse which is of faith speaketh on this*

this wise: Say not in thy heart; who shall ascend into heaven? that is, to bring Christ down from above. Or who shall descend into the deep? that is, to bring up Christ againe from the dead. Faith assures us that *Christ Ascending*, hath made all things in heaven sure for us, and now to doubt of our right to heaven were to call Christ back againe from thence, or to deny his Ascension. Faith confirmes us that *Christs Death* is our life, and now to doubt of eternall life, were to nullifie the Death of Christ, or to undoe all that Christ hath done or suffered for us. Plainly thus it is: that by the *Law* we are at an infinite uncertainty about our eternall estate. True; the Law saith: *Doe this and live, ver.* 5. but we cannot tell when we have done enough, nay the truth is, we can never have done enough, to be certaine thereby, that we are well for ever. But by the *Gospel* all our doubts and scruples, and questions are buried in Christ. Naturall men thinke they cannot be certain of their salvation, unlesse they should *ascend into heaven* to know the minde of God about it, whether they shall be saved or no; or unlesse they should *descend into the deep*, to know whether they must goe to hell or no; just as if Christ had not died or ascended

for our salvation. But *Faith* makes Heaven as sure to a beleever, as if he had been in Heaven to search the records there, or as if he had been in Hell to make enquiry there. For Christ tells him by his word: *I have suffered Hell for thee, and I have prepared a place in Heaven for thee.* A Christian needs not to be anxious, fearfull, distractfull, or distrustful; he needs not *ascend into heaven, or descend into the deep* about this matter. By the eye of *Faith* we may see our soules out of Hel and we may see our soules in Heaven in the bosome of God, in the state of glory. By the Law it selfe no man can know assuredly whether his place be Heaven or Hell. As many as are under the *Law* must needs be in perpetuall perplexities, by reason of the *irregularitie* of their hearts, and the *severity* of the Law, and the *bitternesse* of the Curse. But by *Faith* salvation is put out of all question. Without controversie, the beleeving soule may be as confident of his salvation, as if he had seen his name written in the booke of life, and he need no more fear his damnation, then the man that hath seen his debt crossed out of the booke, and hath an Acquittance in his bosome, needs to fear an arrest for the same debt. Some would count it a great happinesse, if they could

could send a messenger to Heaven or to Hell, to know whither they shall goe hereafter. The *Gospel* saves us this labour. He that hath the *Gospel*, or *the word of Faith* within his heart, prevailing in his soule, it will tell him sufficiently how things are with him in heaven, and what shall become of him hereafter to all eternity. Will you heare briefly what the *Gospel*, or *the Righteousnesse of Faith* speaks to all beleevers in generall, and to every one of them in particular? It speaks thus: *Christ suffered the curse of God for thee, so that thou shalt not suffer it; Christ ascended to prepare Heaven for thee, so that thou shalt be possessor of it.* But unbelief contradicts all this, and so overthrows the *Passion and Ascension* of *Christ*. An unbeliever will be his own Saviour, he will be *ascending* or *descending* for himselfe.

II. *The Gospel, or the Righteousnesse of Faith* comes *nearer* to us, more closely to our hearts then the word of the Law. V. 8. *But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is the word of Faith which we preach.* I grant, there is a Legall principle naturally in every mans heart, which is not *Lex scripta, sed nata*, and speaks home very closely. *Rom.* 2. 14, 15, 16. But yet the word of Faith is more

more close yet, and goes deeper to the heart-root.

1. Because Conscience cannot but close with it, yea Conscience may finde a greater and better light in the *Gospel*, then is the dimme and darke light of the *Law*. 2 *Cor.* 3. 8, 9. especially c. 4. 6.

2. Because the Spirit accompanies the *Gospel* and gets within the man, into the very innermost parts of the belly, *Prov.* 20. 27. *Joh.* 7. 38. 1 *Cor.* 2. 11, 12. The Spirit of God can come *nearer* and closer to us then our own spirits.

3. Because the word of Faith in the *Gospel*, when it entreth into us, it maketh our hearts one with it selfe. For by Faith we become conformable to the word of Faith. The Law was neare enough (being naturally ingrafted into every mans heart) but yet there is a vaste *distance* in our affection from the Law, yea an utter *enmity* against the Law. We have the *word of the Law* in our hearts, but it is not acceptable to our hearts, as the word of the Gospel is, when we beleeve in it. We finde and feele that there is no affinity; no concord or agreement betwixt our hearts and the Law. Now what advantage, or what benefit is it for two to dwell in one roome

near

near together, and to lye in one bed, if they do nothing, but fight and quarrel, and never enjoy true friendship and sweet love? Better for them they were far asunder. See *Amos* 3. 3. Hence it comes to passe, that naturally men draw near to God with their lips, *God is near in their mouth, and far from their reines. Jer.* 12. 2. as if they were great friends to God and Religion, when indeed they are his utter enemies, and they bear no inward love to God. This is the case of all men, that are meerly Legall and Naturall; (it being most true, that so far forth as men are Legall men, so far forth they are but naturall men) they can hear what Duties the Law requireth, and what sins the Law forbiddeth, but they want power to doe those duties in love, or to forsake those sins with detestation. But on the contrary, the *Righteousnesse of Faith* in the Gospel being evangelically and rightly received, doth not onely *bring* the word of God to our hearts, but *unites* our hearts to the word of God for ever. If we hear *the Law alone* an hundred or a thousand times, we cannot love it; but when *by Faith* we relye upon Christ in the promises of the *Gospel*, thereby the holy Law of God will be made pleasant to our hearts, that

that it ſhall be as neare and deare to us as our own ſouls. Wee may fitly compare *Moſes in the Law*, and *Chriſt in the Goſpel*, to two ſeveral ſchool-maſters; *Moſes* and the *Law* is a rigid and ſevere Maſter, who by threatning and whipping exacteth an hard task of his Scholers, and will needs require it of them, whether they be able to do it or not; If they do it not, they muſt look for blows from his hard hands. By this means the ſcholer is ſo ſcar'd and frighted that he cannot now do as hee would and could have done; yea by this means he hateth both his book and his Maſter, and would be glad to be rid of both, not caring how far his maſter be from him, or how long he be out of the way. But *Chriſt in the Goſpel* is a moſt mild and gentle Teacher, who by ſweet promiſes and good rewards invites his ſcholers to their learning, and he guides them and helps them to do what they cannot do. He is more like a loving Father, then a cruel task-maſter unto them, and by his kind and gentle uſage, the ſcholer is made in love with his learning, that he groweth and encreaſeth every day, out of love to his book and his Maſter both, being glad when his Maſter is neereſt to him, to direct him in his ſtudies. This is Chriſts kindneſſe to

us,

us, in the administration and dispensation of the *Gospel*, which far exceeds the old economie of the *Law* of *Moses*, *Gal.* 4.1,2,3,4. *Eph.*5.1. *Rom.*12.1. 2 *Cor.* 5.19,20.

III.

Self-righteousnesse is contrary to Christ.

Phil. 3.9. *Not having mine owne righteousnesse which is of the Law.*

IN the Greek, *τὴν ἐκ νόμου that which is out of the Law*, is opposed to that righteousnesse which is *in Christ* for us. And [*μὴ ἔχων*,] *not having*, may be rendred *not holding*, as it is used, *Matth.* 21.46. A Christian must not hold a righteousnesse for his justification which floweth forth out of a legal principle from himself, and is not derived from Christ by faith in his name alone. No righteousnes is available with God, but that which is through the faith of Christ, even *the righteousnesse which is of God by faith. Rom.*3.21,22. There is an irreconcilable antipathy betweene the righteousnes of *Christ*, and the righteousnesse of *man*, which *man* hath in his owne cistern, which

is

is of his *owne* hammering and hewing out, *bread* of his own baking, and *drink* of his own brewing. *Christ alone* is the fountaine and well-spring of righteousnesse, from whence we must draw all our water of life. Our purest holinesse is not pure enough for the pure eyes of a most pure God. Why should we make that a bottome for our assurance, wherein we can find no rest for the soles of our feet to rest upon, no more then *Noahs* dove found out of *Noahs* Ark? Why should we gaze upon our good *works*, seeing they are full of rottennesse, and the best of of them are stark-stinking naught, if Christ do not perfume them with his sweet frankincense? Yea, by our corruptions we pollute the very graces that Christ infuseth into us at our conversion. Let us learn carefully to steer the course of our soules, that when we turn from our owne wickednesse, we turn by no means to our own righteousnesse, but to the onely righteousnesse of God in Christ. A man may as soon goe to *hell* with a *bundle* of self-righteousnesse in his *bosome*, as with a *burden* of sin or self-rottennesse upon his *back*. Some thinking to escape the whirle-pool of their sins and lusts, run into the gulfe of *self-created*, *self-performed* and *self-conceited* holinesse,

which

which is every way as damnable; they avoid the rocks on the left hand, and cast themselves on the quicksands on the right hand. *Incidit in Scyllam qui vult vitare charybdim.* But *Paul* is as shye of his former *righteousnes*, as of his former *wickednes*. There is more hopes of that man that daily *breaks* the law of God, then of that man that thinks he can and doth perfectly *keep* the law of God. The former may more easily be convinced of his *sinfulnesse*, and brought to Christ for salvation, whereas the latter trusts to his own *goodnesse*, and sees no great need of Christs merit or of Gods mercy, and so goes *blind-fold* to hell, whilest he thinks he is *climbing* up to heaven, upon the ladder of his own false, imaginary *self-sufficiency*. *Revel.* 3. 17, 18. *Luk.* 18. 8, 9.

IV.

The degrees of faith.

Mark. 9. 24. *I believe, Lord, help mine unbeliefe.*

HEre is *beliefe* and *unbelief*, two contrary In-mates in one house. This man is a true *believer* in the midst of his *unbeliefe*; others

others are *unbelievers* in the midst of their *beliefe*, as *Simon Magus* and all of his religion. *Act.*8.13. One man thinks hee doth *not* truely believe, and *yet* believeth truely, notwithstanding all his doubtings. Another man thinks he *doth* truly believe, and yet *doth not* believe truely notwithstanding all his confidence. That faith for my mony, which complains most of the want of faith, which can weep with one eye, and laugh with the other. Better is a *true faith* amongst many doubtings, then a *false faith* in carnal security and proud presumption. *Jer.*7. 4. 8. *Isa.*48. 2. *Christs* faith, and a *Christians* faith shines most in the *dark*. *Isa.*50.10. *Psal.* 22.1. Oh pure good, and brave *Faith*, that comes all bloody out of battell with despaire, and yet alive! I find *Sarah* listed amongst *perfect believers*, (*Hebrews* 11. 11.) and yet she believed *not perfectly*, laughing at the very things which God told her, counting it a rediculous absurdity that she should have a child, being past all possibility of conception in the common course of nature, though the Lord promised it to her. *Gen.*18.11,12.

Sometimes faith travels in *birth*, as at the beginnings of

1 *Fides in partu.*

of conversion, *Act.* 2. 37. *c.* 8. 37. *c.* 9. 6.

2 *Fides in prælio.* *Sometimes* Faith fights in *battell*, being assulted with doubts and temptations, as here in this text; compare 1 *Tim.* 6. 12. 2 *Cor.* 1. 8, 9.

3 *Fides in deliquio.* *Sometimes* Faith is in a *swound*, when it seems to be dead, but sleepeth onely. *Psal.* 77. 8, 9. 10. *Esay* 49. 14.

4 *Fides in fortitudine.* *Sometimes* Faith is in full *Power* conquering all oppositions, 1 *Joh.* 5. 4, 5. 2 *Tim.* 4. 7.

5 *Fides in triumpho.* *Sometimes* Faith is in *triumph*, and boasteth gloriously in the Lord, against all enemies whatsoever. *Psal.* 46. 1, 2, 3. *Rom.* 8. 33, 34, 39.

6 *Fides in abortu.* *Sometimes* Faith miscarries in the wombe, and this proves but a *Bastard-faith*, a spurious, illegitimate brood, that never comes to any perfection. This hath nothing of true Faith, besides the name and some outward shape or forme, being destitute of holy *sense*, *heat*, *spirit*, *life*, *power*, and *motion*, *Jam.* 2. 26. Of this there are also many degrees, thereafter as Hypocrites doe more or lesse *counterfeit* Faith. For some excell others in the art of Hypocrisie, and there are Hypocrites of severall sorts and severall sizes.

V.

The Envie of the World.

Jam. 4. 5. *Doe you think, that the Scripture saith in vaine, The Spirit that dwelleth in us lusteth to envie?*

THe whole Scripture all along doth speak aloud, that those that are acted by the spirit of God, will rather desire to bear the *envie* of the world, then *fawne* upon the world for the *favour and friendship* of the world. We should be so far from desiring the love and *applause* of this wicked world, that we should rather affect the *envie* or hatred of it, for Gods sake and for Religions sake. He is not a good Christian that is not a *martyr in affection*. But he is a Saint of a noble and divine *spirit*, that is ambitious of suffering for Christ, the Envie, and malice, and reproaches of the whole world. All the Prophets and holy men of old were men of this *spirit*, as *Abel*, *Noah*, *Lot*, *Abraham*, &c. It should be a Christians *motto* daily: ἐπιποθῶ φθόνον, *I long for Envie*; The Latine Proverb is neare it; *Spero invidiam*.

No

Not that we should desire or hope for *Envie as it is Envie*, (for that were to desire a sin) but it is *Metonymia effecti*, and the meaning is, that we desire and hope for such a condition, the *effect* of which is *Envie* from our enemies. Or it may be understood comparatively; That we should *rather* desire the *Envie* of the world in the wayes of God, then the *friendship* of the world in the wayes of sin. Let us say, *Rumpantur & ilia mundo*, Let the world burst with envie: *Bonus non est, qui non ad invidiam usque bonus est.* This text doth not speak of active envie, whereby we envie others. No, This is a great sin, and the holy *Spirit* that dwelleth in us, doth not prompt us to sin. Neither can our corrupt nature be meant here by the *spirit dwelling in us*, because the scope here is not to treat of Originall sin; and besides, it is no where called in the Scriptures with that name, but it is the *Spirit of God* that keeps up our hearts above, and against the world. *Joh.* 14. 16, 17. *I will pray the Father and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of Truth, Whom the world cannot receive, &c. but ye know him, for he* dwelleth *in you, and shall be in you.* And by *Envie* here is meant

passive envy, whereby we are envied of the world, and hated, and persecuted in the world. Nor doth the Apostle aim at any *one* particular place of Scripture, seeing the *whole* Scripture is full of this truth almost every where, as *Gen.*3. 15. cap. 4. 8. *Gen.6.* 9. compared with 2 *Pet.*2.5. and of *Lot*, see ver.7. of *Moses*, see *Heb.*11.26. of *David*, see *Psal.*69.9. Not to speak of all the prophets of old time, and the holy Apostles in their times, 1 *Cor.* 4. 13. *Gal.*6. 14, This Apostle in the fourth and fifth verses of this chapter useth two arguments against the *love and friendship* of this wicked world. The *first* is taken from the *Antipathy* betwixt God and the world, ver. 4. The *other* is taken from the *whole consent* of Scripture, which teacheth us that the spirit of Saints is willing and desirous to beare the worlds *envy*, malice and hatred in all ages, ver. 5. To these he addeth a *third* argument for our comfort, afterward in the sixth verse; that God *gives more grace* then all the favour or friendship of the world comes to, and the *Grace of God* is incouragement enough against all the disgrace of the world. And this *grace of God* is properly and peculiarly promised to those humble hearted Christians that willingly

and

and humbly deny themselves of their esteem in the world for God. But as for the *proud*, that proudly affect worldly applause, and worldly greatness, they are not in favour with God; but must look for all the enmity and resistance from God, that God is able to make against them. This is clear in the place. And we may see this verified in *Moses* on the *one part*, who for the *favour* of God bore the *envy* of the Court and Kingdome of *Egypt*, being weak and feeble; and in *Pharoah on the other part*, who being proudly lifted up in his worldly glory, was overthrown. And many other such like examples might easily bee produced to enlarge this meditation.

VI.

Idolatry is Atheism.

Eph. 2. 12. *Without God in the World.* Gr. ἄθεοι ἐν τῷ κόσμῳ.

THe *Ephesians* whilest they were Pagans, had *Gods* and *Goddesses* good store. *Diana of the Ephesians* was a most famous Feminine-idol-strumpet, with whom the whole world almost committed fornication,

worshipping her with most stately and solemne *Devotions*. And besides her, there was a swarm of many other godlesse Gods, whom the people of the world served with great and greivous superstitions. Yet for al this, these *Ephesians* and the rest of the heathen people were ἄθεοι, *a Godlesse people*, an atheistical company, without God in the world, although they had false deities enough and to spare. *False* gods are *no* gods, *Jer.* 2.11. Those that have many false gods are altogether without God, true Atheists, let them have never so great a number of *golden* or *silver Gods*: Yea the more Gods any people worship, the more godlesse they are. When the *world* was full of Gods, then men were altogether without God in the *world*.

VII. *Ex-*

VII.

Exceſſe is evill. Vaine glory is no glory,

Prov. 25.27. *It is not good to eat much honey: ſo for men to ſearch their own glory, is not glory.*

IT is a true proverb, if applyed to creature-comforts: *Omne nimium vertitur in vitium; Too much of one thing is good for nothing.* The *exceſſe* even of a good and lawful thing is evil and unlawful. *Honey* is very ſweet and comfortable, but too much hony cauſeth gripings in the belly, breedeth choller, and bringeth diſeaſes. Fragrant *flowers* are ſweet to ſmel to, and refreſh the brain, if uſed moderately, but too much ſmelling on them, cauſeth the head-ach, as experience teſtifieth. How delightfull is the *light* to our eyes? But too much ſtaring into the Sun-beams is the dazling of the eyes, if not the blinding of them. We may take of the good creatures of God, upon a knives point (as it were) or a ſpoonful at a time; I mean, a ſtinted, moderate quantity, in due meaſure. If we fall a graſping with

both hands, or drink down deep draughts at once, we may easily surfet unto death, unlesse we evacuate one way or other after our exceedings. The rule of *Philosophy* holds true, *Vehemens sensibile lædit sensorium.* Moderate *sounds*, such as in musick, may much affect the eares with singular pleasantnesse, but vehement sounds, as your ringing of bells neer hand, or beating of drums, or blowing of trumpets, benums the hearing. Temperate *joyes* and delights are ever best, least hurtful, and most contentfull and comfortable to our spirits; whereas immoderateneſse marres all pleasures and delights, though never so pleasant and delightful in themselves.

Now to make *Solomons* application according to this text, Let it be observed that the middle sort of *Honour and glory* here upon earth is the safest and surest. Hee that is climbing higher, and aspiring after more and greater *eminency*, loseth often that which he hath, by striving to have that which he would have and cannot obtain, as *Solomon* speaketh: *For men to search their owne glory, is not glory.* To seek and search after glory, is the onely way to lose it. The force of the sentence is layd upon the word (חקר) *searching*, when a man will *eagerly*

gerly search, seek and strive after more and more honor and glory, not being satisfied with his degree or place that God hath allotted him, he loseth his true glory in the hearts of those that are wise and able to discerne and discover his ambition. The *Simile* runs perfectly upon both leggs, and it is not a lame or halting comparison: *As sweet hony, if too much of it bee eaten, turnes its sweetnesse into bitternesse in the belly; so honour and glory much sought after, turnes but to disgrace or dishonour in the end. And as hony is not fit food for a gluttonous person: so honour or glory is not fit for an ambitious person.* That man (of all men) is not worthy of *glory*, that seeks to glorifie himselfe. Man must not get honour as he gets a wife, by *wooing*, but as the wife gets a husband, by being *wooed*. True glory must come *unsought for*, and unlook'd for. *Gloria Crocodili*, honour is like the Crocodile in the river *Nilus* in *Egypt*, which pursues onely those that flie from him, & flyeth from those that pursue after him. *Salustius* saith of *Cato*, *Quò minus gloriam petebat; hoc eam magis assequebatur; the lesse he sought for honour, the more he found it.* It were to bee wished that it might bee written as an unalterable Law upon the gates of all the Courts of States

States and Princes, according to this saying of *Solomon*: *Let no man have honour that seeks it.* Certainly it is an *unglorious* thing to *search* glory, and a vain-glorious mind, is the character of a vain man. The most *aspiring spirits* that lay deep designs for the highest honours in the world, are indeed the most abject, base, vile, unworthy and dishonourable persons in the sight of God and all good men, and their honour found by their own seeking shall be lost, and not be long enjoyed. On the contrary, that honour is true honour, and most lasting, which God casteth upon a person that is an humble despiser of earthly glory, and he findes true and *real glory*, that *finds* it, though he never *sought* after it.

VIII.

Labour after perfection.

Matth. 6. 10. *Thy will be done on earth as it is in heaven.*

IS this a possible thing, that men *on earth* should be and do as Angels *in heaven?* No sure, yet notwithstanding we must pray this prayer whilest we are on *earth*, yea it ought

ought to be both our prayer and our endeavour in our *earthly* weakneſſe to attaine to *heavenly* perfection, and before wee *dye*, to attaine to the ſame degree which ſhall be at the *reſurrection of the dead*, Philip. 3. 11. It is the *nobleneſſe* and divine height of a Chriſtian ſpirit, to ſtrive after eternal perfections, in this temporal imperfection; and it is the *excellency* of an *excellent* ſpirit, to ſeek for that *infinite excellency above*, even whileſt we live in this *finite world below*. The *heroick* heart of a *holy* man is not daunted to grapple with appearing *impoſſibilities*.

IX.

Mans Vanity.

Pſal. 39.5. *Verily, every man at his beſt eſtate is altogether vanity.*

NOt to ſpeak of the Vanitie of other *creatures*, how vaine a vanity is *Man* himſelfe, even the higheſt *Kings* and *Emperours* in their greateſt ſtate, pomp and glory? When ſcholers of largeſt reading have ſtudied moſt, dived deepeſt, and ſearched fartheſt into the paſſages of

huma ne

humaine affaires, piercing through the *Res gestæ* of all Nations in the world, from the first day of the Creation, to this present moment, they must needs confesse & lament at last the exceeding *Vanitie of man.* For what is the *summe* of all the vaste volumes of *History and Chronology*, but a continuall testimonie of mans *vanity?* The *Records* of all the Kingdomes on Earth are but large *Notes* or great *Commentaries* upon this one point. When one *Monarchy* is down, another is up againe; when one *King* is off, another is on againe; when one *winneth*, another *loseth*; when one goes to the *tomb*, another comes out of the *womb* into his *roome.* All things *wheel* about from one *point* of vanity to another, in much *variety*, with a *certaine uncertainty*, and with a *constant Inconstancy.* Well may the world be pictured as a *round globe*, cast it which way you will, and it will runne round. It hath been counted a matter of *heresie* in philosophie, to hold the earth.

Tacit. annal. l. 3. *Mihi quantò plura recentium seu veterum revolvo, tantò magis ludibria rerum mortalium cunctis in negociis obversantur.*
The more I consider old and new passages, the more I percive the ridiculous toyes of humaine affaires in all matters.

earth moveable: but upon enquirie we ſhall finde, that this lower *globe* hath walked about, as well as the *Spheares* of Heaven. *Man* and all that is about him is in aſwimming *motion*, and the beſt *Muſick* man can make, is but a *noiſe* of vanity, and a *dinne* of Mutability. Extract the *quinteſſence* of all the greateſt matters of mankinde, and you ſhall ſee them preſently diſſolved into a *ſmoake*, or into the *ſpirit* of vanity. The *changes* of Nations and Kingdomes, the ſecret *ſuſpicions* of friends, the *conſpiracies* of Commonwealths, the falſe *Impeachments* of one againſt another, the *treaſons*, the *murthers*, the *maſſacres*, the bloodie *wars* that have been, and the certaine unavoidable *Death* of all men, may minde us of the mutabilities of Man. Alas! what a *ridiculous*, or rather *piteous* hurley-burley hath ever been up and down in the world amongſt all the ſons of men! Here is matter enough for *Democritus* laughter, and *Heraclitus* teares. If wee look upon *Man* not onely in his *worſt* condition, of weakneſſe or Adverſity, but in his *beſt eſtate*, in his full *ſtrength*, in his greateſt *wealth*, in his higheſt *Proſperity*, we ſhall finde him ſtuft full and puft up with all manner of *Vanity*. By Experience

it

it may be made good, upon sufficient proof and tryall, that (1.) *Every man* (2.) *At his best estate* (3.) *Is vanity*, yea (4.) *Altogether Vanity*. Not onely *vaine*, in the Concrete; but *Vanitie*, in the Abstract. Even *Vanity* it selfe cannot be more *vaine*, then *vaine man* is.

X.

Heaven in hand.

Hebr. 10. 34. *Knowing in your selves, that ye have in heaven a better and enduring substance.*

THe English hath made a transposition of the words without need. In the Originall it runs most excellently thus: γινώσκοντες ἔχειν ἐν ἑαυτοῖς; (*knowing that you have in your selves*) with a preposition, as some Copies read, (ἐν ἑαυτοῖς) or without a preposition, as other Exemplaries have it, onely in the Dative case (ἑαυτοῖς) *to your selves*, or for *your selves*. However, the verb (ἔχειν) is the *present tense*, and not the *future*, both in the Greek and English, which palpably importeth a *present right and title*, yea a kinde of *present possession*

seſſion in hand already, and not onely an eſtate to come hereafter without preſent fruition. Saints have a *Heaven* in their ſoules, and are here in this life poſſeſſ'd of eternall life. *Firſt*, by *Proxie*, Chriſt our Head, who is our Truſtee, hath entred upon actuall poſſeſſion in our ſtead and on our behalfe. *Hebr.* 6. 20. *Joh.* 14. 2. 3. *Secondly*, by *Faith* we are as certainly aſſured of it as if we were reigning there already, believing not onely the reality of the thing it ſelfe. *Heb.* 11. 1. but our particular and perſonall intereſt therein, 2 *Tim.* 4. 8. *Thirdly*, by *Grace* we have a taſte of Glory, and *Grace* in us is the firſt fruits of *Glorie* in Heaven. *Glory* is the conſummation of *Grace*, and *Grace* the Inchoation of *Glorie*, *Rom.* 8. 23. *Laſtly*, the *ſpirit* is the earneſt-pennie, in part of payment, 2 *Cor.* 1. 22. *c.* 5. 5. *Eph.* 1. 14. We have a good piece of our reward, before all our work be done. Thus whil'ſt we are on Earth, we are in the Suburbs of Heaven, and *as ſoone* as we are paſt from darkneſſe to light, we are *entred* into the very borders of the land of promiſe. Then we may be *ſure enough* of our future Inheritance. If we could not be *ſure* of Heaven before Death, we ſhould have no more *comfort* from the thought

thoughts of *Heaven*, then from this world, and the things of this world. And if wee could be no more certaine of *Eternal life*, then of this *Temporal life*, who would part with a present enjoyment for a future uncertainty? Who would change a Bird in hand, for two Birds in the bush? But this is all the comfort that a Believer hath, that though he cannot bee sure of the comforts of *this world*, yet he is sure and certaine of the comforts of *another world*; hee knowes there is an Inheritance above, and that this inheritance is his owne, 2 *Tim.* 1. 12. *Job* 19. 25, 26, 27. This one thing made these Hebrewes *so joyfull in suffering the spoiling of their goods, because they knew, that they had in themselves a better and enduring substance in heaven*, as this Text tells us.

XI. *Ele-*

XI.

Election implieth Succession.

Ephes. 2.3. *And were by Nature the Children of wrath as well as others.*

ALL the elect *Ephesians* before their actual Conversion, were the *children of wrath* as well as others, by their natural descent, even as the rest of the men of the world. This is not an unwary saying that dropt from the Apostle unthought of: He very wel knew their *Election*, whereby *God had chosen them before the foundation of the world*, Eph. 1.4, 5. and yet for all that he saith, there was a time when they were *children of wrath as well as others*. This is true in *reality*, they were such *indeed*, and not in their opinion, or in the *apprehension* of others. In their own opinion they were well enough, and it was no matter what others thought of them; but they were really and in very deed *children of wrath*, in the same state of sin and danger with the rest of the heathen that were unconverted. Although in Gods decree all things have their full and

absolute determination instantaneously and at once, yet that hinders not the *gradual Succession* of things in execution, and in their Temporary events. An *elected* person is *first* a sinner, and so a child of disobedience, and a child of wrath; *afterwards* he is converted, and becomes the child of God by a real change; and lastly, he is glorified and made a Saint in Heaven. We are all *first* dead in sins, *then* quickned by Grace, and at *last* made perfect in glory, *Hebr.* 12 23. *Predestination* doth not overthrow the regular and orderly *succession* of one thing after another, but rather imports a *series* of all things, or a continued *concatenation*, whereby every thing comes to fall out in its own due turn and time, *Rom.*8.29,30. Neither doth this make God the *Author* of sin, because the decree of God never appoints the sinfulness of sin, (which is only and originally from Satan) but directs and orders the same, contrary to its own nature, to become subservient to his designe, for his glory, as an expert Physician by his *dexterity* and *Art* can turn *poison* into good and wholsom *Physick*.

XII.

Proneneſſe to ſin.

Lev.4.2. *If a ſoul ſhall ſin.* ver. 3 *If the Prieſt do ſin.* Ver.13. *If the whole Congregation ſin through ignorance.* Ver. 22. *When a Ruler hath ſinned.* Ver. 27. *If any one of the common people ſin through ignorance.*

GOD preſuppoſeth *ſin* firſt, and then preſcribes a *remedy* againſt ſin, as knowing the *frailty* of our Natures, and our natural *propenſity* to ſin, and being willing and ready to *relieve* us againſt it. God is like a moſt *indulgent Father*, who takes it for granted, that there will be *faults* among his children. God knowes that his people are apt to *treſpaſs*; not onely that *private* perſons may commit a *private* fault, but that *Prieſt*, and *Prince* and *people*; yea, the whole *Church* may bee guilty of publick Error, and general ignorance, and ſin; and therefore hath provided a *Sacrifice* as an *Antidote* againſt ſin. See 1 *Joh.*2.1.

XIII.

Scripture Quotations,

Matth. 2. 15. *That it might bee fulfilled which was spoken of the Lord by the Prophet, saying, Out of Egypt have I called my Son.*

THE Prophet from whence this is quoted, is *Hosea*, in the eleventh Chapter, the first verse. It is here an Allegation by way of *Illustration* or spiritual Allusion, to make the matter the more remarkable and considerable, rather then by way of *Probation* or demonstration; or if it be by way of *Proof* and Argument, it is for the *settling* and confirming of *Believers*, rather then for the *convincing* of *Unbelievers*. We may observe the like upon the seventeenth and eighteenth verses of this Chapter, where the present condition of *Bethlehem* is compared with that of *Ramah*; just as here Christs *coming out of Egypt* in his Infancy is compared to the coming of *Israel out of Egypt*, for the greater Illustration and Magnification of this story of Christ. And it is in effect as much as if he had said, This coming

coming of Christ back again out of *Egypt*, may be as much observed, remembred, and admired by us; as the Israelites deliverance is observed and remembred by *Hosea*. Yea in common discourse, and in other Writers it is a usual thing to say upon some occasion, *Now the old saying is made good*, &c. You may compare that 2 *Pet.* 2, 22. It is the ordinary phrase of any sort of Quotations to use this expression, *That such a saying might be fulfilled*. Sometimes by way of proof and demonstration, and sometimes only by way of effectuall Application. There is in every particular *History* of Scripture some general *vertue*, or secret *influence*, applicable to all times and places, and persons, whensoever the like happeneth, as might be easily proved from very many Scriptures, *Hebr.* 3 7. &c. *c.* 12. 16. *Rom.* 8.36. In a time of great deliverance, I would not doubt to quote this same saying of *Hosea* to magnifie Gods Mercy; *Out of Egypt have I called my Son.* And wherefore hath God made it the Preface of the Law, or of the ten Commandments, [*I am the Lord thy God that brought thee out,*] but that it may be applied (in some respect) to all persons whatsoever, at one time or other, in one notion or other?

Likewise in a time of Massacre, such as that of *Paris*, I would not doubt to quote the words of *Jeremiah*, and say, *Now is fulfilled that which was spoken by Jeremiah the Prophet, saying, In Ramah was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted.* There are many hundred passages in the Scripture which have a secret tendency and inclination in them to fit any times and seasons, whether they concern good men or evil men. See *Acts* 28.25,26. Who will say that the same words of *Isaiah* may not as justly be applyed to impenitent Christians now by us, as *Paul* applies them to those hard-hearted Jewes of his time? So *Hebr.* 13.5. The Promise made to *Joshuah*, is applyed to all Believers in all ages, the words of *David*, out of *Psal.* 118.6. are put into the mouth of every Christian. The truth is, we may fitly apply the word to all times and persons, so it be done *sutably*, according to the present condition, 1 *Cor.* 10. 6. *Rom.* 15.4. Both *Saints* and *sinners*, are in all ages and in all places of the *same* disposition, ever like themselves; the former in *Holiness*, the latter in *sinfulnesse*, that we may well say with the Poet,

Mu-

——*Mutato nomine, de te*
Fabula narratur.——

The times do but change the names of good men and bad men, their natures and manners, disposítions and actions ever agree in the general; and therefore nothing is done well or ill of good or bad men, but something or other in the Scripture doth meet with it exactly, *Heb.*4.12,13. 2 *Tim.* 3.16. also the *providence* of God is ever, and every where the same for essence, but there is only a change in the circumstances of time, place, and persons. In these considerations the *Scriptures are fulfilled* more then once, and whensoever any thing falls out according to any Scripture-sentence, then is *that Scripture truly fulfilled.* There is not any one passage in the Bible, but it hath been *fulfilled* again and again one way or other, many times over in every age of the Church: yea, the *whole Scripture must be fulfilled* in every soul that shall be saved, and God doth still fulfil the Scriptures every day, when he performes his promises to the faithful, and his threatnings against the wicked.

XIV.

God the Object of our Trust.

Mich. 7.5. *Trust ye not in a friend, put ye not confidence in a guide, &c.*

NO creature whatsoever, must be the *adequate object* of our Faith and trust, neither may we confide in any thing besides God, with an *absolute trust*, or unlimited confidence. We must not lay all the *weight of our hearts* upon the head of any creature, but only and alone upon the *Lord*, *ver.* 7. *Psal.* 118.8,9. Whom would you trust most of all, in all your concernments? Perhaps a near and dear *friend*, whom you dare make your *guide*, whose counsel you dare follow in all things universally. But *Micah* sayes, *do not do so; Trust ye not in a friend, put ye not confidence in a guide*; that is, no absolute, or infinite, and unlimited, universal, *total confidence*. A friend, though never so true, yet may *die*, when his friendship should most advantage you; or he may become *weake* and unable to help you, or he may prove *false* and deceive you, and shew himself a very enemy to you. Take heed

heed how you be guided by any man, be not over-confident or over-credulous, so as to lay your whole trust upon any. The surest friend or brother, wil certainly disappoint your trust one time or other, if not by wilfull *treacherie*, yet by unavoidable *Mortalitie*; he must certainly leave you one time or other, and forsake you, either when thou *diest*, or when he himself *departeth*. Thus *Jonathan* failed and disappointed *David*, of whom he saith, *I am distressed for thee, my brother Jonathan. &c.* 2 *Sam.* 1.26,27.

Perhaps thou thinkest thou darest trust the *wife* of thy bosome with all the secrets of thy *heart*, and with all the treasures of thy *hands*. But stil take along *Micah's* counsel, and take heed thou be not deceived. *Keep the doors of thy mouth from her that lieth in thy bosome.* Thou must not cast an absolute confidence upon thy dearest wife, for she may be either false, or if she be not false, but of a true heart, yet she is fraile and *mortal*; yea too many love in *shew*, and hate in *heart*. Remember what *Samsons* Bride did on her wedding day, and what *Dalilah* did to *Samson*; when she had his head in her lap. Nay there is a *love* between man and wife, which seems

to

to be true to both, and yet is worse then *hatred*; as when *Jezabel* put *Naboth* to death, out of *love* to her husband *Ahab*; or as *Herod* killed *John* the Baptist out of *love* to his *Herodias*. God keep man and wife from such hateful love! It is not safe sometimes for a man to speak all his mind to his most beloved wife; nor for a wife to open *every* thing to her most beloved husband. Many have undone themselves this way, both for soules and bodies.

Haply you have many *children*, of whom you boast, and in whom you trust, thinking that they will be a sure staffe in your hands in your old age. But be wel advised, and take *Micah*'s counsel, considering that *the Son dishonoureth the Father, and the Daughter riseth up against her Mother, &c. v. 6* It had been wel for some, if they had never been parents. *Children* oftentimes prove proud, perverse, and rebellious, yea unnatural: the *Son* many times seeks his Fathers *death* that gave him life. Let no Parents venture to cast themselves upon their *childrens courtesies*. So *degenerate* is mankind grown, that men forget their natural respects due to their parents; and cursed *Ham* is ready to look on and laugh at his

Fathers

Fathers nakednesse. Remember how wickedly wicked *Absolom* dealt with his godly Father *David*. It fals out sometimes, and that not seldome, that those prove mans *worst* enemies, who should be his *best* friends; and many a man harbours his enemies under his own roof, feeds his foe with his own bread, or lodgeth him in his owne bed and bosome.

If this be the deceitfulnesse of the creatures, whom then may we safely trust? The Prophet *Micah* makes a good answer to this question; *c.* 7. 7. *Therefore will I look unto the Lord, I will wait for the God of my Salvation; my God will hear me.*

When all is done, God is the best and *surest friend*, in whom we may only confide with safety and *absolute assurance* without the least dubitation or suspicion. If we do trust in him, our trust can never be deceived; neither by *treachery*, for God is most true and faithful: nor by *mortality*, for God is immortal, and never dieth; nor by *inconstancy*, for God is unchangeable, the same yesterday, and to day, and for ever, and his Truth endureth to all generations: nor by *impotency*, for *all power belongeth unto God*. And for our better encouragement to trust in God alone, *Micah* tell us, that

no

no enemy shall prevail over us, if God bee *friends with us*, ver. 8. *Rejoice not against me, O mine enemie.* And whereas it might be objected, That the Godly do fall into trouble, and into darkness, he makes this answer for his defence, *When I fall, I shall rise.* When we are at the lowest, God will raise us. *When I sit in darkness, the Lord shall be a light unto me.* Our *light* which shineth from the face of God, is alwayes a *shining* light in the midst of darkness. A Saint in his greatest darkness doth not want a light from God.

XV.

A deserted condition.

Isai. 49. 14. *But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me.*

WE need not ask, when, and where, and how often *Zion* hath sung this Elegy or Song of Lamentation? This *cup* hath gone round ever since the beginning of our first Apostasie. As soon as *Adam* had sinned, he looked upon himself as a *cast away* and a lost creature, as indeed he was

was in himself till he *found* a Christ, or rather till he *was found* by Christ. It is natural to us when we sadly look upon our *sins*, to think that God will never look upon us. Few ever tasted of the waters of *life*, but they taste one time or other of these bitter waters of *Marah*. All Saints experience may step in to verifie this. All that have tasted how *sweet* Christ is, have also tasted how *bitter* a thing sin is. Indeed Christ cannot be sweet to us, unless sin be *bitter*. Where shall we find one true Saint (unless it be among Infant-Saints) that hath not met with these rocks and sands? that hath not seen some gloomy dayes, and felt some *winter stormes* in his spirit? We rejoyce sometimes in the sense of Gods gracious presence, as the plants in the Spring at the Suns approaching, and sometimes we bitterly lament the loss of Gods gracious *Aspect*, as the fields and trees in winter mourne for the Suns removal. Sometimes our faith flies high, as mounted upon Eagles wings; and at other times it is depressed to the *deeps* of Hell, and is held as with chains of brass and iron. *Psal.* 42. 7. & 51. 1. Yet still there remaineth a *secret spark* of light hid in the cindars. *Ibid. ver.* 8. *Job* 6. 4. confer *c.* 13. 15, 16. They that have once *faced* God,

God, may now and then lose the *sight* of the sweet light of his countenance for a season, *Psalm* 77.7,8,9,10. but not for ever, nor for altogether. *Isaiah* 54.7, 8,9.

XVI.

Gods gracious presence.

Hebr. 13.5. *I will never leave thee nor forsake thee.*

THis is far more emphatical in the Greek with a multiplication of Negatives; which are usual in that Language to confirm the Negation: οὐ μή σε ἀνῶ, οὐδ' οὐ μή σε ἐγκαταλίπω. In Latine two Negative Particles imply an earnest affirmation by the course of that language; but contrarily in the Greek, the more Negative Particles, the more strong is the Negation, as also in the English tongue, which may rightly render the place thus: *No*, I will *not* leave thee, *nor no* I will not forsake thee. How could any thing be more effectually spoken then this is for the supporting of our Faith? See *Isaiah* 41.10. God speaks most heartily and encouragingly to his people, that their

their faith may not faile. Here are no less then *five* Negatives in this *one* Promise, which are of as good value as if God had repeated the same sentence five times over: *I will not leave thee*, and again and againe, I tell thee over and over, for thy comfort, that *I will not forsake thee*. There is great need of urging and pressing this promise, that we may not bear our selves upon any Creature for our comfort, but upon the *presence of Christ*, which is the only support, the sole prop and pillar of our comfort, upon which every Saint, and the whole Church stands. *Mat.* 28. 20. *John* 14.18. Hereby we must be animated to believe, that it is impossible for God to forsake his people utterly. Though he seem to *desert* us for a time, he wil never *forget* us altogether. His withdrawing is but for our tryal, and exercise, and correction, he will certainely owne us at last. *John* 16. 16.22.

XVII. *Blind*

XVII.

Blind Zeal.

Rom.10.2. *I bear them Record, that they have a Zeal of God, but not according to knowledg.*

THis *Zeal* of the Jewes which *Paul* here corrects, was a Zeal of God in their own sense and opinion, having the glory of God before their eyes, as they did verily think in themselves. According to Gods judgment it was not the *Zeal of God*, nor for his glory in truth and reality, but in their *own conceit*, as those that kill the Saints think to do God service thereby, (*John* 16.2,3.) though they know neither Christ nor the Father. Zeal which is not according to *Knowledge*, is not the right *Zeal* of God, whatsoever it may seem to be to men that have it. The Scripture often speaks according to mans sense, as 1 *Cor.*4.8 *Now ye are full, now ye are rich*; whereby *Paul* ironically upbraids them with their own conceits of their spiritual fulnesse. The Apostle *Paul* (*Phil.*3.6.) had been a zealous Jew himself, and wel remem-

remembred his own mistaken Zeal in persecuting the Church of Christ: His *Zeal* all that while was scarce so good as the *Zeal of Jehu*, who slew the Priests of *Baal*, and boasted of his Zeal, saying, *Come, and see my Zeal for the Lord.* *Paul* laboureth to *wean* the Jewes from their blind Zeal by mild and modest expressions, and to *win* them to the Gospel; he will not make the worst of it, but yet tells them the defect of their Zeal, that it wanted knowledge, and proceeded from ignorance in them. It is the usual way and method of this Apostle, by mild and gentle insinuations sweetly to convey a reprehension. See 1 *Cor.* 11 2,17 *Gal.* 4.15,16. *c.* 5.7.8. *so doth Peter also, Acts* 3.15.16.17.

XVIII.

The guilt of Christs bloud.

1 Cor. 11. 37. *Whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and bloud of the Lord.*

SUch a person as wilfully abuseth Christ in his *Holy Supper* by his unsutable, uncomely, and unworthy approaches to his

Table, hath verily no better *affection* to Christ, and no better *opinion* of him, then they that shed his precious bloud upon the Crosse, and gives no more *respect* to Christ, then the worst of his enemies, and therefore is guilty of *Christ-murder*. If a man had been alive at the time when, and the place where Christ was crucified, and had seen him upon the Crosse bleeding and dying, without any *sympathizing* in his heart at the sufferings and death of Christ, this man had been guilty of Christs death, as one secretly and tacitely consenting to it. No lesse guilty is hee that comes to the *Lords Supper* and is not inwardly *affected* with Christs death, nor *afflicted* for his owne sins as the cause of his death. The guilt of Christs bloud, shall certainly be laid to that mans charge. Whosoever seeth another commit a *sin*, and is not *grieved* at it, he beares a secret liking, or *approbation* to that sin in his spirit, and commits the same sin *inwardly*, which another commits *outwardly*; and so he that can see *Christ crucified* before his eyes at the *Lords Supper*, and *grieves* not at his own sins and the sins of others as the cause of it, hee doth secretly and inwardly approve of the same sin, which *Judas* committed in betraying Christ, or the

the Jewes in accusing Christ, or the *Souldiers* in crucifying Christ, and therefore in the sight of God he will be found guilty of the most wicked deed that ever was done upon the face of the earth by the hands of men in *slaying the Lord of life*, the King of glory, the Son of God. Unholy, unhumbled and impenitent *Communicants*, are no better then the Murderers of Christ, and shall fare no better; yet nevertheless if such repent and return to Christ, there may bee mercy for them, as well as for those that repented after they had crucified Christ. *Act.* 2.36.&c

XIX.

Christian Purity.

1 *Cor* 5.7.8. *Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For Christ our Passeover is sacrificed for us, Therefore let us keep the Feast, not with old leaven,* &c.

THis Exhortation beares an allusion to the old rite of the passover, wherein they were to cast out all leaven out of their houses, *Exod.* 12.15 and 13.7. which is here applyed

plyed to the purging of our hearts from all evil, as corrupt principles pride, hyyocrisie, filthiness. The Jewes did three things about their *leaven*: First they made diligent *search* for it with candles light, looking into every corner, lest any bit of it should be left in the house; then they *cast out* all the leaven they could find, leaving none behind. Lastly, they used an *execration*, whereby they did curse themselves if they did willingly leave any leaven in their houses. Christ is our true *Passover*; when his blood is sprinkled upon us, the destroying Angel passeth away from us, and destruction cannot come near us (*Joh.*1.29.*Rom.*8.1) even as the Angel that slew the first-born in *Egypt*, did pass by the houses of the *Israelites* sprinkled with the Lambs blood. Now we must keep a *holy feast* of *unleavened* bread as wel as the Israelites, but in a spiritual manner. The whole life of a Christian should be a *Feast of Passover*, or of *joyfulness* in Christ, and of *Thankfulness* to Christ; and we must deal with all our sins, whether they be sins in *opinion*, or sins in *affection*, or sins in *Conversation*; as they dealt with their leaven, *Matth.*16 6,12. See 2 *Corinth.*7.1. where by the *filthiness of the flesh*, are meant the sins of the body; by the *filthiness of the spirit* are meant

meant the sins of the faculties of the soule; as erroneons wicked principles in the understanding, and lustfull and sinfull Appetites in the affections, &c.

XX.

The transitorinesse of the World.

1 Joh. 2. 17. *The world passeth away and the lust thereof.*

THe *transitorinesse* of the World is a *Truth* that hath alwayes been out of Controversie amongst all men, and when many, (if not all) other points of Doctrine have been called into question, this hath ever been unquestionable. Both orthodox men and Hereticks, both Papists and Protestants, yea Jewes, Turkes and Pagans, and all Christians subscribe unanimously to this poynt of Doctrine; and they that can agree in nothing, yet agree in this. Good men and bad men have affirmed it from time to time, *nemine contradicente*. It never came into the least suspicion of an errour. Good now! how comes it then to passe that most men so love the things of this World, as if they were

everlasting? Christians in profession, that are earthly and worldly in affection, doe quench six lights at once, and blow them all out with one puffe of earthly vanities. 1. *The light of sense.* For we may hear, and see and smell, and taste and feele the vanity of all things under the Sun. 2. *The light of Reason*, which doth dictate, prove and demonstrate the emptinesse of all things from their corruptible principles &c. 3. *The light of Conscience*, naturally convincing all men that there are other and better things to seek after. 4 *The light of common consent*, the universall approbation of all mankinde, the sayings and writings of Philosophers and Divines in generall. 5. *The light of Experience*, the long proofe and tryall that *Solomon* and many others, and every man himselfe hath had in daily observation of the mutabilities of all under moone delights and comforts of the worthlesnesse and nothingnesse of them all. 6. *The light of holy Scripture*, which cryes all along: *All flesh is grasse, and all the glory thereof as the flower of the field. Esa.* 40. 6, 7, 8. 1 *Pet.* 1. 24, 25. Oh how do's that Man love darknesse, that puts out all these lights at once, and loves nothing in the world, but

the

the world and the things of the world!

XXI.

The end of Baptisme, and the efficacie of the Death of Christ.

Rom. 6. 4. *We are buried with him by Baptisme into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walke in newnesse of life.*

A Christian is so bound over to Christ by his Baptisme, that he *dieth* with Christ and he *riseth* with Christ; and every baptized person ought thus to improve his Baptisme for the time to come all the dayes of his life. The former words are weighty and worthy to be pondered, *ver.* 3. *Know ye not, that as many as were baptized into Jesus Christ, were baptized into his death?* In the Originall thus: ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν, εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν. We as many as are *baptized unto Jesus Christ*, (Christ being the *terminus ad quem* of our Baptisme:) *are baptised unto his Death*, not onely the *person* of Christ, but also the *Death* of Christ is

the end of our Baptisme unto which wee are baptized. In such tearmes it is said that the Jewes were all baptized, εἰς τὸν Μωσὴν, *unto Moses*, not *into Moses*, 1 *Cor.* 10. 2. where the Greek is well translated. And the same phrase is used *Matth.* 3. 11. I baptize you εἰς μετάνοιαν, *unto* Repentance, not *into* Repentance, much lesse *for* your Repentance. Baptisme bindes us *unto* Christ, *unto* his Death, *unto* Repentance; and as the Jewes were of old baptized *unto Moses*, to keep those Lawes that God did give them by *Moses*: so we Christians are baptized *unto* Christ, to keep those Lawes that God gives us by Christ. *Mat.* 28. 20. The Baptisme of water is *externa ansa Christi*, the outward handle of Christ whereby he layes hold upon men, to draw them into the wayes of holinesse and godlinesse, and whereby men are offered unto Jesus Christ to become one with him. Now Christians being once baptized, ought not to content themselves with their outward Baptisme, but must make it appear by their *mortification*, that as they are baptized *into* Christs death, so they are *dead with Christ* to sin, and to the World, and to the flesh. This is the *Argument* which the Apostle

presseth

presseth against sin: A Christian may not plead for sin from the grace of Christ, because a Christian is bound by his *baptismal* engagement to the contrary, and he must finde in himselfe the *Death* of Christ in the *Death* of his sins. So then, it is a most absurd plea to say: *I belong to Christ, and therefore I will sin that the grace of Christ may abound by my sin:* just in all the world as if one should plead and argue thus: *I am a reasonable soule, therefore I will be mad, that Reason may be seen by my madnesse. Reason* is to keep a man from *madnesse*, and not to *perswade* a man to *madnesse*: So the *grace* of Christ is to keep a man *from sin*, and not to *perswade* a man *to sin*. Yea, it is the essentiall effect of Christs death to kill and slay sin. *First*, there is a secret *vertue and efficacie* in Christs Death, the operation of which is in it selfe, and of it selfe strong and able enough to destroy the power of sin and Satan. Yea Christs death was appointed to this very end and purpose, *Heb.* 2. 14, 15. *Secondly*, *By faith* we apprehend and apply Christs death, and fetch power out of the death of Christ every day into our hearts. *Apoc.* 14. 12. *Act.* 15. 9. *Thirdly*, by our daily *meditation* and serious consideration

of

of the death of Christ, looking upon sin as the cause of it, we are quite taken off from sin, and our hearts die *to sin*, when we see Christ die *for sin*. That soule that earnestly pondereth the death of Christ, cannot be in love with sin that killed Christ. If a father see the *knife*, that cut the throat of his dear childe, he cannot use that *knife* as another knife, but his very heart riseth against it. Every sin is *as a knife in Christs throat*, and shall we not looke upon sin as a cursed thing with utter detestation, which slew and killed Jesus Christ the dearly beloved of our soules? When *Cæsar* was murdered at *Rome*, *Anthony* came to stirre up the Romane people against the murderers, taking *Cæsars* bloody cloathes and holding them forth to the people with these words: *Here is the blood of your Emperour*, whereby they were so enraged that they rose up against the Murderers, and pulled downe their houses over their heads. Thus our hearts are stirred up to holy *indignation* and godly *revenge* against Sin which hath murdered Christ, and thus we come to hate sin with an implacable and irreconcileable hatred, because it hath shed the bloud of Christ A Saint is so far from being *incouraged* to sin,

by

by the death of Christ expiating sin, whereby he holds the pardon of his sin, that he is rather thereby *inraged* against sin, and becomes the more careful to avoid sin. Did any man know that the *spots* of his garment could not be purged but by the *blood* of his deerest wife or childe, how carefully would he keep his cloathes, and how warily would he pick and choose his steps to avoid the least *spot*? so a saint knowing this, that the least of his *sins* cannot be expiated without the *blood* of Christ his dear Redeemer, will have a singular care of all his steps, lest he *spill* the blood of Christ, and *bespot* himselfe with sin; seeing no man can *spot* his soule with sin, but it must cost the *spilling* of Christs blood to purge away sin. Therefore they that sin wilfully upon Christs score, doe trample upon the blood of Christ, *Heb.* 10. 29. But a true Christian beares such *Reverence* to Christs blood, that he dare not for his blood, sin against the blood of Christ. The Israelites would not eat of the sinew which shranke, because *Jacob* was hurt on the hollow of his thigh, in the sinew that shranke, *Gen.* 32. Yea the *Priests of Dagon* dare not tread on the threshold of *Dagon*, because their Idol-God *Dagon* was fallen

fallen upon his face to the ground, and the head of *Dagon*, and both the palms of his hands were cut off upon the threshold, 1 *Sam.* 5. How much more and greater *Reverence* do Christians ow to Christ, so as not to make bold with sin, because sin cost Christ his precious life?

But *fourthly*, by Christs *Aspersion* or sprinkling of his precious blood upon our consciences, *Heb.* 10. 22. *cap.* 9. 13, 14. *Rev.* 12. 11. which is done when Christ himselfe inwardly baptizeth us with his owne blood for our justification, and sanctification, and salvation. Thus the death of *Christ* is the death of *sin*, in the soules of *Saints*. Our *believing in Christs blood* and Christs sprinkling us with his blood, are two relative acts unseparable.

XXII.

The Hypocrites Religion.

Gen. 4. 3, 4. Cain *brought of the fruit of the ground an offering unto the Lord.*

BOth *Cain* and *Abel* present their sacrifices unto the Lord, and *Cain* is as *forward*

forward as *Abel* can be, for outward performances. Nay *Cain* goeth before *Abel*, and seems to be the leading card, and being the Elder brother, may well be thought to give example to the younger. Wicked hypocrites would faine seem to be *religious*, and many will do as much as true saints do in the *out-side* of religion, but there is great difference in their *in-sides*. Heb. 11.4. *Abels* sacrifice was spiced with true grace, and perfumed with faith, but *Cains* offering was pickled with pride, and leavened with hypocrisie, and poysoned with selfe-opinion. Was there not great difference between *Sauls* sacrifice and *Davids*? Whilest *Saul* pretended the *worship* of God, he projected for his *owne* honour. *Honour me now I pray thee before the Elders of my people, and before Israel, and turne againe with me that I may worship the Lord*, 1 Sam. 15. 30. Hee would go to worship the Lord, that he might be worshipped himself. And indeed all the worship of hypocrites is little better then *self-worship*. One way or other they worship *themselves* while they worship *God*. But holy *David*, when hee had offered burnt-offerings and peace-offerings before the Lord, he was contented to be *mocked* and despised by *Michal*, and

gave

gave her this humble answer: *I will yet bee more vile then thus, and will be base in mine owne sight*, 2 Sam.6. 18. Oh great is the difference between the religious acts of deceitfull hypocrites, and of sincere-hearted Saints, even then when they both doe one and the same thing. *Cain*, *Esau*, *Pharaoh*, *Saul* and *Judas* repented in some kind. (*Gen.*4. 13,14. *Heb.* 12. 17. *Exod.* 8. 8. 25. cap. 9.27,28. 1 *Sam.*26.21. *Matth* 27.3, 4.) but not as *Job*, *David*, *Solomon*, *Manasseh* and *Peter* repented. (*Job.*40.4, 5. *Psal.* 18.23.119.93. *Eccles.*1. 1,2. 2 *Chron.* 12. 13,15,16. *Matth.* 26.75.) *The Pharisees* fasted, prayed and gave alms, but not rightly: they asked a *sign* of Christ, but not as *Joshua*, *Gideon* and *Hezekiah*, with a sincere desire to glorifie God, &c. That proud *pharisee*, & the poor *Publican* went *both* to the temple, and prayed *both*, but were not *both* alike justified. *Herod* rejoyced to see Christ out of love to noveltie, but *Zacheus* out of love to Christ; the same *Herod* heard *John* the *Baptist* gladly, and did many things, and yet went to hell. *Mark.*6. 20. *Abraham* is commended for his willingnesse to offer *Isaac* his son, but the *Idolaters* that did sacrifice their children are justly condemned. *Balaam* was a Prophet,

and

and propheſied the true viſions of God, and yet an enemy to God and his people. *Elihu* was very zealous and did the ſame work that *Elijah* did in ſlaying the Prieſts of *Baal*, but his aime was upon his owne intereſt. *Judas* was a great profeſſor and followed Chriſt, till he bewrayed his hypocriſie in betraying Chriſt. Men may have *great* gifts, without the *leaſt* grace, and do *great workes* without the *leaſt truth* in their inward parts. An hypocriticall cunning diſſembler may *equal* a Saint, yea *exceed* him in many good things to outward appearance; may be more nimble and more glorious in the external part of religion, and exceeding forward & eager in the *form of godlines*, 2 *Tim.* 3. 5. though his heart hath nothing of the *power of godline.* An *hypocrite* is but the godly mans *Ape*, and no more. An *Ape* is more nimble with his feet and hands then *man*, but hath not the ſame reaſon that *Man* hath: ſo all hypocrites and ſuperſtitious perſons may perform as many or more outward actions in their apiſh devotions, then thoſe that are truly religious, 1. but not by the ſame *principle*, 2. nor with the ſame *reaſon*, 3. nor upon the ſame *ground*, 4. nor with the ſame *manner*. 5. nor with the ſame *intentions*. The *Heathen Idolaters* took

as much paines in the service of their idols, as *the Israelites* in the worship of the true God. *Baals Priests* put themselves harder to it when they called on *Baal*, then *Elijah* did when he called on the true God: *they cried aloud & cut themselvs after their manner with knives & launcers, til the blood gushed out upon them.* 1 King. 18 28. but yet they nor their religion was ever the better for it. The *Papists* (especially in their Cloysters, which are the cages of unclean birds) have many more laborious and painfull performances then we have, but their religion is never the more pleasing to God for all that. Let all good Christians for ever take heed of *Cains* sacrifices, of *Esau's* tears, of *Balaams* visions, of *Jezabels* fast, of *Jehu's* zeale, of the *Pharisees* piety, of their prayers and alms, lastly of *Simon Magus* faith, of *Judas* repentance, and of the *Popes* good works. *Matth.* 7. 21, 22, 23. *Isa.* 58. 1. 2, 3. Men may make a stately shew in religion, and yet be voyd of all religion. Many mens religion is no better then a *Puppet-play* upon a stage, that serves for nothiug but for shew, and to get mony.

XXIII.

Self-denyall.

Mark. 8. 34. *Whosoever will come after me, let him deny himselfe, &c.*

THe setting up of *selfe* was the first sin of Satan, and must be cast downe in our hearts if Christ shall be set up there. *Selfishnes* is the very seed of sin, whereby man seeketh to please *himself*, to advance *himself* in his own interest, according to his own wit and his own will. If we mean to be Christs disciples wee must lay aside all *Self-opinion*, *Self-seeking*, *Self-wisedome*, *Self-will* and *Self-merit*. *Sefishnesse* turned the Angels into Devils, who setting up their owne glory, thinking to advance themselves in *Self-excellency*, overthrew themselves thereby, even as the fish is taken by nibling at the bait; or as the dog in the fable, who snatching after the gobbet in the water, lost that which he had in his mouth. Satan and his Angels being furnished with Beauty, wisedome and glory, sought to exalt himselfe to some higher eminency, and therefore kept not his own

first estate or *Principalitie*, but left his own habitation (Ep. *Jude* v. 6.) Christs sage counsel must be followed, and if we make account to have any thing to doe with *Christ*, we must not have much to do with *Self*. He cannot professe *Christ* well, that cannot willingly deny *himselfe* for Christ.

XXIIII.

Self-conceit.

Rom. 12. 16. *Be not wise in your owne conceits.*

Self-conceit is a worm that destroyes the best ornaments of the mind, and makes them (as it were) moth-eaten. As a *flower* that is of a good and pleasant *taste*, of a curious *colour* and sweet *smell*, if there be a secret *poison* in it, is most dangerous. So men adorned with excellent *parts* and gifts, if they had the *abilities* of Angels, yet may be very *hurtfull* to themselves and others, if they be full of *conceit*, *pride*, *self-love*, and other such like rank passions. *Prov.* 26. 12. *Isa.* 5. 21.

XXV *The*

XXV.

The property of Hypocrisie and Sincerity.

Numb. 22. 20. *If the men come to call thee, rise up and go with them.*

GOd speaks this not so much by way of *Injunction*, as by way of *Concession*, and permission upon *Balaams* request. Seeing *Balaam* was set upon it go, God gives him licence and indulgence to go. Now this wicked prophet was glad at his heart that God would give him his *leave* for this wicked errand. Me thinks I see him whipping and spurring his Asse to be at his journies end, to *please Balak*, though he knew that this embasie could not *please God*, it being undertaken for the cursing of his people. Thus it is with hypocrites, they *love* the very sins they *leave*, and with *Balaam* would be glad if God would *repeal* all the penall laws against sin, that their sin might be no sin, or might have no punishment, that they might sinne freely without controle. But contrarily, a holy person is so far incensed against sin, that he would not

wittingly and wilfully sin, though God should set him at *liberty*, and give him leave to sin, because a godly man in the general bent and *inclination* of his heart, doth abhor *sin as is it is sin*, and though he *hath sin*, yet he *hateth sin*.

Though all the *Preachers* in the world should cease to preach against sin, and though the *Magistrate* should never punish any sinne, yea if God himself should say, *Look here I break the tables of my law, with all the rods of my wrath and curse, there shall be nothing to terrifie thee from sin, or to punish thee for sin*; and consequently if *Ministers* should preach up sinne, and *Magistrates* make laws to command sinne, and to punish goodnesse; yet nevertheless an holy man, having the *seed of God* in his heart, could not sin for all this (excepting his infirmity in great and sudden temptations) although he needed not to fear any *punishment*, yea though hee should be *rewarded* for sin. Nay he would rather suffer himself a thousands times to be *torn in pieces* with wild beasts, and to be tormented with all plagues for ever, then *sinne wickedly* against God, such is his *love* to God; that sin is *hatefull* to him, because it is *hatefull* to God, and contrary to the *holy* nature

of

of a *holy* God. *Dan.* 3. 18. Conf. *Psal.* 119. 104. 113. 128. 163.

Quest. But why is *Balaam* blamed and condemned for doing what God commanded?

Resp. God did not *absolutely* command him, but answers him according to the Idols of his own heart. And if God had commanded him not only to *goe* to *Balak*, but to pronounce *woe* against the Israelites, yet had *Balaam* been blame worthy, because he secretly *in his heart desired* the mischief of Gods people, and afterwards taught *Balak* to cast a stumbling block before the children of Israel, to eat things sacrificed unto Idols, and to commit fornication, as it is recorded *Apoc.* 2. 14. His sin did not so much lye in his *journey*, as in his *corrupt* heart and *malicious* minde against the Israelites. *Elisha* and many other holy Prophets did goe and preach *woe and misery*, and propheſied sore evills against Gods people, but with inward meltings, and mournings, and sore lamentations, 2 *Kings* 8. 11, 12, 13. *Jer.* 9 1. But this cursed *Balaam* would have exceedingly rejoyced in his heart, if he might have been the messenger of mischief to come upon the Israelites, and this out of love to the re-

ward that *Balak* offered to him. *Non tam quid agatur, sed quo animo, considerandum.*

XXVI.

Godly Sorrow.

Zach. 12. 10. *They shall looke upon mee whom they have pierced, and shall mourn for him as one mourneth for his onely Son.*

THe beleeving soule *mournes* most, when it seeth most of Christs *love*, in dying for sin. When Christ looked upon *Peter*, and *Peter* looked upon Christ, he *went out and wept bitterly*. A gracious *eye* cannot keep his *teares* at the sight of *Christ* upon the *crosse*. The mutuall aspects of a *crucified Christ* and a *faithful soule* are full of holy *meltings*. Indeed those are the best mournings, which are drawn from *Christs lookes*, and have Faith for their spring. The lesse of fear and the more of *Faith* is in our sorrowes, the purer, and deeper, and longer lasting they are. *Feares* and terrours may occasion greater floods, but *Faith* in Christ and

love

love to Christ yeeld the pureſt and ſincereſt ſprings of godly ſorrow. Without theſe, men may be *grievouſly* ſhaken and beaten, but not *kindely* bruiſed and ſweetly broken. *I am ſure a dying bleeding Saviour is the ſtrongeſt Heart breaker.* The beſt of *teares* are ſhed in our greateſt apprehenſions of Chriſts *dear love* to us. And that *heart of ſtone* or of a rocke, that will not turne into an *heart of fleſh*, at the ſight of the *blood of Chriſt*, ſhall for ever and ever lie under the heavie hammer of Gods wrath.

XXVII.

Patience.

Hebr. 12. 3. *Conſider him that endured ſuch Contradiction of ſinners againſt himſelfe.*

LEt Chriſts *Patience* of ſteele move us to godly *Patience.* Was not this the height of Patience, that Chriſt would ſuffer himſelfe to be *contradicted* by a company of ſinfull wretches, whom he might eaſily have ſent to Hell in a moment with a word of his mouth? It is almoſt intolera-

ble to a *wise* man to be contradicted and censured by a foole. But that Christ, who is the *wisdome* of the Father, should suffer himselfe to be crossed and contradicted by *fools* and sinners, here was suffering, here was patience! Why should we be so hot-spurred and *hot-spirited*, when Christ himself was so *long-sufferings?*

XXVIII.

True Obedience.

Rom. 16. 19. *Your Obedience is come abroad unto all men.*

THe Apostle willing to commend the Romans for their Religion, commendeth their *Obedience*, picking out this grace among all other graces, because a person or a people have no more *true Religion* then they have *true Obedience. Gospel-Obedience* is a grace of much *worth*, and of great *force* upon the whole man; when it is wrought in the heart, it worketh a conformity to all Gods will, be it for life or Death. *One word* from God will command the whole Man with ease, as soone as this Obedience findes admittance. It is reported

reported of the old Kings of *Peru*, that they were wont to use a Tassell, or Fringe made of red wooll which they wore upon their heads and when they sent any Governour to rule as Vice-Roy in any part of the Realme, they delivered him one of the *threads* of their Tassell, and for one of those simple threads, he was as much obeyed as if he had been the King himselfe. Yea it hath happened that the King hath sent a Governour onely with this thread to slay men and women of a whole Province without any other Commission. For of such Power and Authority was the Kings *Tassell* with them, that they willingly submitted themselves even unto Death, at the sight of one thread of it. How much more ought men to submit themselves and humble themselves under the mighty hand of God, in obeying his expresse word, speaking to us daily in the Gospell? We should labour to be as exemplary in our obedience towards God, and his word, as these Romans were, of whom *Paul* tells us, that *their obedience was come abroad unto all men.*

XXIX. *The*

XXIX.

The prevalency of Prayer.

Matth. 7. 9, 10. *What man is there of you, whom if his son ask bread, will give him a stone? or if he ask fish, will give him a serpent? &c.*

GOd is not an *unnatural Father* to crosse his children in their honest desires, or to give them things *hurtfull*, when they ask for things *helpfull*. Hee will bee sure never to give us *worse* then we ask; he cannot find in his heart to give us a *serpent* when we ask for a *fish*, or a *stone* when wee ask for *bread*. But hee is a tender-hearted father to give us as good as wee can ask, whatsoever it be. Yea he sometimes *mends* our requests, and gives us *better* things then we do, or can, or will desire of him. If wee should ask for *stones*, or *serpents*, or *knives*, to wrong our selves by our foolish desires, he will give us *bread* in stead of a *stone*, and a *fish* in stead of a *Serpent*, or a *good rod* in stead of a *knife*, which is better for children. Haply wee beg and crave things *temporal*, and he will grant us things *spiritual* and eternal, which are the best of blessings,

sings, and the higheſt favours that heaven can afford. It may be thou frameſt thy requeſt according to thy *luſt*, (*Jam.* 4 3.) and God of his own infinite mercy croſſeth thee in thy *luſt*, and gives thee a *Chriſt* to cure thee of thy *luſt*. If ſo, then thou mayeſt bleſſe God for ever, that thou hadſt not thy requeſt, but that God was better to thee then the deſires of thine own heart; and in this caſe thy praier is not *loſt*, though thy *Inſt* be *croſt*.

XXX.

Sin's Propagation.

Rom. 5. 17, 18, 19. *If by one mans offence death reigned by that one, &c. Therefore as by the offence of one judgement came upon all men to condemnation, &c. For as by one mans diſobedience many are made ſinners, &c.*

Reaſon cannot eaſily reach the bottome of this myſtery; that one mans ſin and judgement ſhould bee transferred to poſterity to all that come out of his loynes after him, by generation and propagation. Mans *blind underſtanding* is ready to plead thus,

thus: If *Adams* first transgression be propagated to all that were in his loynes, then by the same account all his other personall sins, and also the sins of all other parents should be likewise traducted, which would go *in infinitum*, and would be most absurd; neither comes it so to passe. For wee see the *Worst* parents have sometimes the *best* children. But to rectifie our thoughts and reasonings in this point, let it bee well considered that *Adam* was *Radix & fons generis humani*, the root and spring of Mankind, and as the root is, of such sort must the branches be, and if the spring be poysoned, all the streames, rivers and rirulets are unsound. The first sin of *Adam* was a sin of a *common nature*, wherein all mankind was involved. For he was in Paradise a *publick person*, standing in our stead, the *head* of us all, the *Father* of all the families upon earth to come, the Representative person of all men to be borne. Hee was our *Factour* or *Agent*, what hee did, we did in him and by him. He was Gods *first Tenant*. Now if the *first Tenant* perform not the articles of the bargain, all his posterity are justly outed with him. As a Generalls actings are ascribed to the whole Army, if hee make or break a

True,

True, the whole Army whose Generall he is, is accessory to it: So *Adam* the Captain Generall of all mankind breaking covenant with God, we all in him and through him are involved in the same transgression. The case is otherwise with the sins of *Adam*, as he was a private person, and with other mens sins, which are since committed, as not standing in such a publick capacity, sinning every man for himself. The Father shall bear his own iniquity, and the son shall not suffer for it, unless he do personally commit the sins of his father, which is at large declared in *Ezek. cap.* 18.2,3,4,5,6,10. &c. 14,&c. 19,20.

XXXI.

Gods power upon all creatures.

Psal. 114.3,4. *The Sea saw it and fled, Jordan was driven back. The Mountaines skipped like Rams, and the little hills like Lambs.*

IN the first words is a *Metaphor*: The Sea behaved it self as if it had seen the necessity of Gods people. God can give eyes to the sea to see and pity his peoples extremity, and the least puff of Gods breath can

can blow away all the waters of the sea at an instant: the least finger of God with the least touch can beat the greatest mountains to powder, and crush the rocks to dust. All creatures must pull in their hornes, retire their stings, and bite in their poyson, being but once snibbed and awed of God. The red sea and the river *Jordan* must retreat, and open their files, and make a lane for *Israel* to march through; the adder upon *Pauls* hand must hold in her venome; the sun on the firmament must stand still that *Joshua* may pursue; the lions must put off their salvage nature and be as lambs, that *Daniel* may not be hurt; the ravenous ravens, who by their nature are birds of prey, most contrary to their nature become caterers, cooks and nurses to *Elijah*; the flames of a fiery furnace must hold in their heat and not so much as singe one haire or thred about the three childrens bodies; and the whales belly must bee *Jonah's* ship to keep him from drowning, and to carry him to the shore. What is not that God able to do, that hath done all these things? *Psal.*62.11. *Mark.*10.97.

XXXII. *The*

XXXII.

The prevailing Prayers of the godly.

Exod. 32. 10. *Now therefore let mee alone that my wrath may waxe hot against them.*

GOd speaks as if he were able to do nothing against *Israel* for *Moses* Prayers, and in a manner begs *Moses* leave and permission. Of such prevailing force are the prayers of holy men, that even God himself will first keep off their prayers, as great obstructions, when hee hath a mind to bring destruction upon a people. *Jer.* 7. 16. *cap* 11. 14. The prayers of such men as *Moses* and *Abraham*, and *David*, are of great power with God. *Gen.* 18. 17. &c. *Ps.* 66. 19, 20. And every righteous man hath the same priviledge promised to him, *Jam.* 5. 16. This is marvellous condescension in God to humble himselfe so low as to desire *Moses to let him alone*, that hee might destroy the *Israelites*, as if God *could* do nothing, (I am sure) he would do nothing against *Moses* his praiers for his people. But we must understand it after such a manner, as when

a Father is about to correct one of his children, and his young darling comes in the mothers armes, and holds the father by the hand, and then the father saith: *Oh let me alone, that I may lash him to the bloud*; this is the fathers indulgence, hee needed not to ask his leave, but he speaketh thus, being of himselfe willing to pardon his offending child. So here it is Gods infinite indulgence in the midst of his wrath, to say unto *Moses*, *Let me alone, &c.* being ready of himselfe in his unspeakable mercy to pardon his people, but hee was willing that the entreaties of *Moses* should carry as great credit among his people, as they were of great esteeme with God, and God lets *Moses* see at what a rate hee valued his prayers.

XXXIII.

Christ dying for our sins.

Es.53.5. *He was wounded for our transgressions, &c.*

AS our bodies live upon the death of other creatures, that must lose their lives to preserve our lives. So our soules live

live upon the death of Christ, who lost his life to save our lives. Certain diseases there are that may bee cured by killing of some living creatures, to have the bloud of them, or their flesh, or some of their *entrals* for a medicine: It is true of sin, the *disease of our soules*, and the worst of all diseases, that wee could never have been cured of it but by the *death of Christ*, whose bloud is the onely plaister for our wounded and distressed souls, a remedy none like it. The death of other creatures is not the *onely* means to preserve the life, or recover the health of our bodies; for we may have many *other* meats and medicines besides; but the death of Christ is the *onely* means, yea both meat and medicine to save the life of our poor soules. If this bee despised or neglected, heaven and earth cannot afford such *another*. Thou mayest spend all thy substance upon other physick, and yet never recover. *Heb.* 10. 26, 27. Christ is a wonderfull and admirable Physician to cure his patients with a potion of his own blood, to suffer himself to be wounded, that we might bee healed. What a wonder of wonders is this! What Physician like this Physician?

XXXIV.

Graceleſſe knowledge.

Jam.4.17. *To him that knoweth to doe good and doth it not, to him it is ſinne.*

SIns againſt knowledge, are worſe then ſins of ſimple ignorance. The times of ignorance God winketh at. *Act.* 17. 30. but hee that knoweth his maſters will and doth it not, is worthy of many ſtripes. *Luke* 12.47,48. A man that is *learned* and *lewd* is no better then a devill in the fleſh. The devill knoweth more then the moſt knowing clark can know, but is never the better, but rather the worſe for it. His *knowledge* doth exceedingly aggravate his *ſin* and increaſe his *condemnation*. It is both ſinfull and dangerous to *know good*, and not to *bee good*, nor to *do good*. He that knows much and doth little or nothing, hee knows but little with true knowledge, yea hee knoweth nothing as he ought to know. For his knowledge doth but puff him up, and this is all the good he gets by it, the *tree of knowledge* keepes him from the *tree of life*, *ignorant devotion* is a great abomination to God,

God; and he that doth Gods will not knowing what he doth, or why he doth it, ſhall have no thanks for doing he knows not what or why: but yet *learned impiety*, is far worſe then *ignorant devotion*, as he that ſees a ſtone and yet ſtumbles at it, is worſe then he that is blind and cannot ſee it. To be blind with ſeeing eyes is the moſt ſhamefull ſort of blindnes. *It ſhall be more tolerable for Sodom and Gommorrha in the day of judgment, then for Capernaum*, where Chriſt was well *known*, but not *beloved* nor entertained. *Mat.* 11.20,21,22,23,24. All *knowledg* in a man, & all *conviction* upon a man, that is held wiſe & learned, as long as he remains ſtil *unregenerate*, is but like a *potion* that ſtirreth the humours, but is not ſtrong enough to purge them, it *moves* them, but *removes* them not. Thus corruption once moved becomes more violent, the affections are but more enraged and ready to overrunne all banks, yea conſcience it ſelfe is over-born, the light of reaſon is put out, all the bands of Gods word are ſnapt in ſunder like a thread of towe, all truth is detained in unrighteouſneſſe, and a perſon of ſo much knowledge, illumination and conviction is carried on furiouſly beyond the limits of ordinary iniquity, to a ſuperlative degree

of tranſcendent wickednesse. Commonly none are ſo deſperately evill as they that *know* how to be good, and *will* not. When *wickednesse* is *ſpiced* with *wit*, and *ſawced* with *learning*, it is moſt peſtilently pernicious, both to him that hath it, and to others that ſee it. For if they that have good knowledge venture to do evill, they that are ignorant will not doubt to do the like; and if learning and knowledge will not keep men out of the bonds of iniquity, and ſnares of the Devill, how ſhall ruſticall rudeneſſe, ſimplicity and ignorance eſcape? The chief part of religion is not to *know* onely what to *do*, but to *doe* what we *know*. To *doe*, and not to *know*, is the brutiſh religion of a *beaſt*; to *know*, and not to *doe*, is the helliſh religion of a *Devill*; but to *know*, and to *do*, is the heavenly religion of a *Saint and Angel*.

XXXV. *Faiths*

XXXV.

Faith's Miracles.

Hebr. 11. 34. *Quenched the violence of fire.*

THis is spoken with reference to the three children in the fiery furnace, *Dan.* 3. 17. 27. which was a great miracle indeed. But me thinks it is a greater wonder that some of the Martyrs burning in the fire, yet were sensible of *no paines* in the midst of the fire, even then when the flames did feed upon their bodies, as *Baineham*, who when the flames of fire flashed about his ears, said these words: *O ye Papists, ye looke for miracles; beeold here you may see a miracle in seeing me. For in this fire I feele no more paine then if I were in a bed of down, it is to mee as sweet as a bed of roses. In this manner Faith quencheth the Violence of fire,* either by restraining the force thereof from the Martyrs bodies, that it dare not execute its burning faculty upon them; or by steeling their courage that burning is not painfull, but rather delightfull to them.

The *lively sense* of Christs love doth *deadden the feeling* in a burning flame. But the greatest miracle of all miracles is this, when the flames burne the *bodies* of Saints, and their bodies feel the greatest *paines* in the flames, and yet the flames cannot consume their *Faith.* &c. This is a miracle with a witnesse.

XXXVI.

Scripture-search.

Psal. 1. 2. *But his delight is in the Law of the Lord, and in his Law doth he meditate day and night.*

FOure things are here described as characters of a blessed man in order to the word of God. 1. An inward *delight* in the Law. 2. Respecting it as it is the *Law of the Lord*, in *that* notion and upon *that* account, considering it is *his Law*, who is the highest and wisest Law-giver. 3. *Meditation*, or a diligent musing of the minde, searching into it, and framing the thoughts of the heart unto it. 4. *Constancy*, to continue an unviolable course of studie in the word of God, as duely as men keep their set times for their meales, and for

for their sleep; intimated by the words *Night and day*, that is: No night and day should passe, but we should have some intimate converse with the word of God unceſſantly; Now as much as men hit or misse these foure particulars; so much they get or lose for their Soules in the way of Gods Truth and Wisdome, be it more or lesse. As the best vessel or instrument among men is useleſſe, if it be either not used at all, or not rightly used: so the Scriptnre, if it be not thus managed, must needs be unprofitable to the soules of men, not for any defect in it selfe, but for the neglect or slackneſſe of them that either use it not, or use it amisse; whereas other persons, that use *Gods word* according to *Gods way*, finde excellent fruit from it in their soules. But a heart surcharged with covetous desires, ambitious designes, luxurious appetites, voluptuous and uncleane affections, is far unfit for the studie of sacred writings, and remaining thus ill disposed, shall never come to the right meaning and saving understanding of the word of God. That man that studies more how to doe, then how to dispute, shall know the minde of God indeed, when others disputing what to doe,

doe just nothing. *Object.* But you will say: The Scriptures are hard, and thou canst not understand them? *Answ.* Then observe this rule: when thou canst not sound the bottome admire the depth, kisse the word, and lay it down with humility, weeping over thine Ignorance, and sending this hearty sigh to heaven: *Oh when shall I come to know as I am known?* In every hard place thou meetest with, see thine owne blindenesse, and feele thine own hardnesse of heart, which makes the clear light so obscure and darke to thee. Let this humble thee, and keep thee in a waiting frame for the meaning of Gods words. Whatever thou doest, bee sure thou bring not an unholy heart, nor a proud arrogant presumptuous spirit to the Scripture, but come to gather Holinesse and Humility from every leafe and line of it. Thus thou shalt soone learne the true meaning of Wisdomes words, when others erroneously mistaking them, are thereby but more and more strengthned and setled in their own pitifull follies; and their inward secret pride, haughtinesse and loftinesse of heart is but still more advanced by all their prepostorous Scripture-knowledge. Hence it comes to passe, that their

soules

soules prosper not inwardly, they grow not more humble, holy and heavenly, but but more selfe-conceited, selfe willed, absurd and unreasonable; and if they doe avoid sin in the flesh or outward man, they feed and foster sin in the spirit or in the inward man. Pride, and selfe, and hypocrisie take deeper roots inwardly in their hearts, wherein consists the very life and soule of all sin.

XXXVII.

Satans *abuse of Scripture.*

Matth. 4. 6. *The devil saith unto him: If thou be the Son of God, cast thy selfe down. For it is written, he shall give his Angels charge over thee, &c.*

THe devil hath the scripture at his fingers ends, but he useth the scripture as *Jezabel* used fasting. She appointed a fast to slay *Naboth*: So Satan useth the scriptures to slay Christ, and would faine perswade Christ by the scriptures to break his own neck. Thus Satan never useth the scripture in Gods sense, nor in Gods scope, but in his own meaning, and for his owne ends.

ends. Let men take heed of *Satans sense*, in the reading and alledging of *Gods word*. If this disputation had been with any of us, we might easily have been beguiled by his sophistry in this cunning but fallacious syllogisme. *Whosoever hath Gods promise that the Angels shall bear him in their hands, that he shall not dash his foot against a stone, may well cast himselfe down from the pinacle of this temple without hurt or prejudice : But thou, O Christ, hast this promise of God*, Ergo, *Thou Christ mayest cast thy selfe down without hurt or prejudice.* Here is a manifest fallacy, *à dicto secundùm quid, ad dictum simpliciter*, taking that for a simple and absolute promise, which indeed is but conditional; that which is promised with a limitation, he brings it in without limitation. The promise in the 91. *Psal.* runs with an expresse clause of *proviso* thus: *Hee shall give his Angels charge over thee to keep thee in all thy wayes.* Now Satan left out this clause, [*in all thy wayes*,] purposely to deceive the more subtilly, and to carry his designe the more covertly: but Christ knew that it was much *out of his way* to cast himself down from the pinacle of the Temple. Yet Christ seems to take no notice of his sophistication, but onely answers him with

with another direct place of scripture containing an expresse command to the contrary: *Thou shalt not tempt the Lord thy God, Deut.* 6.16. which is both a defensive and offensive blow against Satan. For *first*, hereby Christ refuteth Satans cavil egregiously, holding it not fit for himselfe, to tempt the providence of God by a rash adventure of casting downe himselfe: and *secondly*, hereby Christ sharply rebuketh Satan for his impudency in *tempting* him that was his *God*. If Satan had either fear or shame in him, hee would not thus have assaulted Christ his God and maker. Let us learne this most excellent lesson from Christ his proceedings with Satan in these tentations. That expresse *commands* of the word must take place above and against uncertaine and doubtfull *deductions*, which are made either for sinne, or against duty. If any scripture be quoted (as Satan did here) that thwarteth an expresse cleare precept, it is but a Satanicall allegation, a diabolical delusion, and no true scripture conclusion, whatever fair shew it makes: plain precepts must bee obeyed, however scripture may be seemingly pleaded to the contrary. Let Christians lay but fast hold on Gods *commandements*, and they wil find that

that the best way to refute Satans strongest *arguments.* He that hath the precepts of God planted in his heart, and is thereby made acquainted with the *true meaning of Gods will and word* in his own soul shall not easily be drawne to take into his soul *Satans sense and meaning* in the reading or hearing of the word of God. With this weapon Christ beats Satan out of the field three several times one after another, ver. 4. ver. 7. ver. 10. teaching us thereby, that though Satan and his instruments make a perverse use of the scriptures to carry on a *Satanicall Interest* in the world yet notwithstanding the holy scriptures taken in Gods meaning, are the *sword of the spirit*, *Ephes.* 6. 17. to overthrow Satan and all his instruments, &c.

XXXVIII.

Contrition, true or false.

Matth. 12. 20. *A bruised reed shall hee not break, and smoaking flax shall he not quench.*

EVery one that is bruised is not a *buised reed*, and every one that smoaketh is not

not *a smoaking flax*. Some are *bruised thorns*, that keep their pricks and stings though they be broken and bruised, as *Ahab*, who *rent his clothes, and put on sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly*. 1 *King*. 21. 27 But such as these, though they *hang down their heads like a bull-rush* on a day of fasting, yet they can lift up their heads againe of their own accord. *Esa*. 58. 5. Some are *bruised stones*, as *Judas*, who repented himselfe, saying, *I have sinned in that I have betrayed innocent blond*, *Matth*. 27. 4. But these bruised stones may bee stamped all to dust, and yet be not softened; of these *Solomon* speaketh, *Prov*. 27. 22. *Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishnesse depart from him*. Likewise there are smoaking dunghills, as well as smoaking flaxes. Such were those that *cried, but there was none to save them, even unto the Lord, but he answered them not*, *Psal*. 18. 41. As a dunghill smoaketh when the Sun shines hot upon it, so many persons in the heat of tribulation will smoak out a prayer from their stinking filthy hearts, but are never the better for their stinking prayers. Wee may know a true *smoaking flax* by its aptnesse to turne

smoak

smoak into a flame, and from a smoaking and stinking snuff to become a flaming fire. And we may know Christs *bruised reeds* by their willingnesse to be set streight againe; as those in *Act.* 2. 37. who were *pricked in their hearts, and said, Men and brethren, what shall we doe?* Christ will without faile streighten and strengthen every one of his bruised reeds, and enflame every one of his smoaking flaxes. It is his promise here, *He will not break*, that is, hee will erect and set up those that are broken in heart and contrite in spirit for their corruptions. (Such negatives as these, are emphatical and eminent affirmations,) and *he will not quench*, that is, hee will enkindle and inflame the least spark of true grace, yea the least smoak of true desires after grace and holinesse in the hearts of his people.

XXXIX. *Edifica-*

XXXIX.

Edification.

1 Cor. 14. 26. *Let all things be done unto edifying.*

THis generall Rule is a short *Directory for divine worship* in the circumstances and the externall manner of administring Ordinances. Let one necessarie *caveat* be well observed it here; v. 3. That we measure not the edification of the Church by our *own fancies*, but by the reall grounds and *solid principles* of edification, not without the counsell and advice of such persons as are not onely holy and good men, but also wise experienced observers of Church-affaires. For otherwise it may come to passe, partly through our *weaknesse*, partly through Satans *slienesse*, taking advantage by our weakneſſe, that we may carrie on insensibly the destroying of the Church, whilest we think really to promote the edifying of it. Of this we have had sad tryall in former ages, when some good Men (it may be thought) out of a mis-taken desire of *beauty, order, and decency*,

decency, have by degrees by little and little given occasion to great and grievous Corruptions, meerely upon this account of edification. Whence did flow that inundation of needlesse and fruitlesse *Ceremonies* and superstitions, which overspread the Churches of Christ in all places. We see it sadly still in our dayes, that some good men, very zealous for *edification*, yet through their rashnesse and unadvisednesse waste more then they build, and through their *weaknesse and wilfulnesse* (which two are seldome asunder:) they pull down as much with one hand, as they set up with the other. That man had need be most *inward with God*, that will know how to edifie the house of God. This short Rule is of long and large practice, and therefore requireth large and long deliberation, that it be not abused by our misapplication. Above all things let this be especially observed and practised in Ministeriall teachings, and administrings of Ordinances, that those *methods* be followed, and those *practices* be accurately put in execution, which in their owne nature conduce most immediately, and *tend* most effectually to the *saving of soules*. This is the chiefest edifying aimed at in this text,

most

moſt pleaſing to God, and moſt profitable to men.

XL.

Earthly Comforts ceaſe.

Matth. 22. 30. *In the Reſurrection they neither marry, nor are given in marriage.*

IN heaven, where is the ſtate of the higheſt *perfection*, there ſhall be neither eating nor drinking, nor marrying, nor any of theſe earthly comforts. 1 *Cor.* 6. 13. All theſe things are but as appendixes of our preſent *Imperfection*, and wee ſhall be glad to be rid of them, when we come to glory, as a beggar advanced to honour is glad to be rid of his ſtinking and rotten rags. Why ſhould wee ſeek our *felicity* in theſe things which are but the pledges of our *infirmity?* Yet men make much matter of ſuch things as theſe; meat, and drink, and cloaths, and marriage delights. But true Saints rather look upon them as burdeſome and troubleſome in ſome reſpects, being at beſt but as *props* to a falling *houſe*.

Were it not for the *necessity* of natures relief in her present *Indigency*, we might well wish to live without meat, and drink, and marriage. Onely for the present state wee are in, God hath appointed these comforts as *helps* to be used, but not as our *happiness* to take up our rest in. *Gen.*2.18. The time is coming, and is near at hand, when we shal fling away these necessary *cripples-crutches*, which we must use in this time of our *lameness*.

XLI.

The last judgement hath different Degrees.

Rom.2.12. *As many as have sinned without the Law, shall also perish without the Law, and as many as have sinned in the Law, shall be judged by the Law.*

ALl men shall not be proceeded against in the day of judgement after one and the same manner, but every man according to the *demerit* of his sin, and according to that degree of *capacity* wherein he stood in this life. Those Gentiles that had not the

Law

Law of *Moses*, but onely the *Law of nature*, shall be judged by the *Law of nature*, and not by the *Law* of *Moses*. The Jewes having both the *Law of nature*, and the *Law* of *Moses*, shall be judged accordingly; so also consequently, Christians that have the *naturall Law* unwritten, the *Mosaical Law* written, and the *Evangelical Law* both written and preached, shall have the more to answer for, and if they *neglect so great salvation*, (*Heb.*2.1,2,3.) their condemnation will be the greater. The *greater mercy* any man refuseth, the *greater punishment* he deserveth. Christ will exactly *proportion* every mans *hell* to his *sin*. *Matth.* 11.21,*&c*. *Heb.*10.28,29, *&c*. The *hottest* hell will be the prison of the *vildest* Christians, and the greater *light* we have quenched, the greater *darkness* shall bee inflicted. *Rev.*3,16.*Matth.*8.12. chap.22.13.

XLII.

The Scriptures Sufficiency.

2 Tim. 2. 15, 16, 17. *The Scriptures are able to make thee wise unto Salvation,* &c. *That the man of God may bee perfect, throughly furnished unto all good workes.*

FRom hence wee justly maintain the universal and compleat *sufficiency* of the holy Scriptures without humane *traditions*, because here is a compleat enumeration of all particulars necessary to *salvation*; yea, whatsoever is required to *Ministerial perfection*, is to be found in the Scripture, which is *profitable for doctrine, for reproofe, for correction, for instruction in righteousnes &c.* But what perverseneſſe is this, that there should be such discord between mens *opinion* and *practice* herein? Many that stiffely maintain the *all-sufficiency* of the word of God, yet practically condemne it of *insufficiency*, by bestowing the greatest part of their time and paines in study, upon *humane Writers*, preposterously proceeding in their method of *Divinity*, scarse allowing the *tenth* part of

of their labours upon the searching of the sacred Scriptures. Yea, what shame is it that some are more affected with the poetical straines of *Hesiod*, *Homer* or *Aristophanes*, then with the expressions of *Isaiahs* or *Jeremiahs* prophecies? and take more liking to *Pindar*'s Poems, then *Davids* Psalmes? or preferring *Seneca*'s sententious writings before the *Proverbs of Solomon*? Humane *learning* indeed ought not to be undervalued, it being the best *ornament* of mankind, and most befitting a man, the richest jewel we are capable of in this life, next to grace and holinesse, (which only takes place above learning as above all other excellencies,) far more precious then wealth, or strength, or honour; but yet let *humane studies* keep their places, and not take the wall of the *holy Scriptures*. As we may not dash out all *humane writings* with one stroak: so we must not advance the writings of men above the *writings of God*, nor make them equal with the *holy Oracles* of divine indictment. Let us take heed of that guilfull spirit, which clamoureth against *books*, *and book-learning*, and yet esteemeth and honoureth any rotten and stinking *Pamphlet*, full of errours and void of truth, equally with the *word*

of God. Let us give proofe by our practise to the truth of this assertion, that the Scripture it selfe *is able to make us wise unto salvation*, and *to make a man of God*, a Prophet, or a Teacher, essentially *perfect, throughly*, or substantially *furnished to all good works*, for all ministerial administrations. Those that in their hearts are more in love with *humane writings*, then the *Divine scriptures*, do secretly accuse and condemn the Scriptures of *imperfection*, and by the best of their studies obtaine but *a humane divinity* at the best; whereby themselves grow no better then *humane Divines*. As all *rivers* run into the maine *Ocean*, so let all our *studies* run into the *Scriptures*, which are the *Ocean* of all true knowledg and pure wisedome. Wee may allow to other Authors a *subserviency* to Divinity, but allow them a *predominancy* we may not. *Psalme* 119.98,99, 100.

XLIII. *Selfe-*

XLIII.

Selfe-exaltation.

Gen.4.7. *If thou do well, shalt thou not bee accepted? and if thou dost not well, sin lyeth at the doore: and unto thee shall be his desire, and thou shalt rule over him.*

THe plaineſt and eaſieſt expoſition, moſt pertinent and proper to the ſcope, beſt ſuting with the context, and rendring the mind of God in theſe words, is this: *If thou doſt well, art thou not exalted, or lifted up? and if thou doſt not well, sin*, or *the puniſhment of sin*, (by a *Metonymia*, as *Piſcator* excellently noteth, and as the word עֲוֹנִי, *my ſin*, is afterwards uſed by *Cain* himſelfe for his *puniſhment*, ver. 13.) *lyeth at the doore*; yet *Abel ſhall bee ſubject unto thee*, or *his deſire ſhall be unto thee, and thou ſhalt rule over him*. *Cain* was very wroth with God that his ſacrifice was ſo ſlighted, when *Abels* was accepted. But here God tells him the true reaſon of it; that it was becauſe he was *exalted*, or *lifted up* in himſelfe with his ſacrifice in his owne con-

ceit, and therefore he was justly punished in the rejecting of his offering. This punishment is just upon thee, and greater punishment may presently overtake thee. The Hebrew word נשא favoureth this sense, yea, holds it forth fully. For, נשא signifieth *elevare, exaltare.* It is the nature of *Cain*, and of all *Cainites*, faithless hypocrites, justiciaries, to put some excellency upon their owne performances, to bee *exalted and lifted up* for their duties, when they think they have done well, and yet they have not repented of their sins and evil deeds. *Prov.* 30. 12, 13. Likewise on Gods part, it is usual to reprove them for their *pride*, and selfe-admired righteousnes, to shew them their *hypocrisie*, and to punish them for their wickednes. All duties done with *selfe-exaltation* are justly rejected of God, be they never so glorious, yea God will punish men for the same. *Ps.* 50 8 9,21. *Zech.*7 5,6. *Isai.*1.10.11.12,13, 14,15. chap.58 3,4. Hypocrites think by their good works to ingage God to them, and that God doth them wrong, if he receives not their offerings, as *Cain* here; but God abhors both them and their performances. *Faith* and *boasting* are diametrally opposite, and where *Faith* is, there

can

can be no *boasting*, as is evident from *Rom.* 3.27. and 1 *Cor.*1,29. *Abel offered in Faith* Heb. 11. 4. *a more excellent sacrifice then Cain*; and *Cain* contrarily offered without faith, and boasted in his offering. Thus it is, the more faith, & the lesse boasting, the more excellent is the sacrifice before God ever. *Abel* and *Cain* are the first patterns of the two sorts of men in the world, the former of all *believing* Saints, the latter of all *unbelieving*, self-willed, proud and selfe-conceited sinners. Selfe conceit is as great a sin as any sin whatsoever, and overthrows all good duties; it is worse then murder or adultery, being absolutely an enemy to faith. *Cains* sacrifice was refused before he murthered his brother, and only because he wanted *faith in Christ*, and was exalted and lifted up for his sacrifice, not being humbled for the natural wickednesse of his heart. We see still every day, that wicked men (like unto *Cain* in all points) are *nothing humbled for their greatest sins, and yet much lifted up for their least duties.* *Cain* thought so marvellous well of his person and performance, that he expected to be honoured and dignified of God, looking for great thanks for his sacrifice; whereas *Abel* was poor in spirit, of a broken and contrite

trite heart, and durſt not look upon his own worth or merit, but ſaw a need of Chriſt, relying upon his merit and mercy. Hee humbled himſelfe not onely before God, but below his brother *Cain*, even as a wife ſubjects her ſelf to her husbands authority, as theſe words import; *his deſire ſhall be unto thee*, or *he ſhall be ſubject unto thee, and thou ſhalt rule over him*; which phraſe is before uſed of the womans ſubjection to her husband, *chap.* 3. *verſe* 16. But *Cain* on the other hand was wonderfull cocket, and ſcorns that *he*, the elder brother, ſhould have his brave ſacrifice ſo ſlighted, and gets upon his proud tip-toes, ready to quarrel and diſpute the caſe with God himſelfe, in great fume and fury. Therefore the Lord here juſtifieth himſelfe in his proceedings, and accuſeth *Cain*; to take down the ſwelling tympany of his proud ſpirit, he tells him, *That when he did well, he was puſt up for it, and therefore the puniſhment was ready for him.* O *Cain*, (ſaid God) thy ſacrifice is juſtly rejected, as a puniſhment of thy ſelfe exaltation. If thou wilt contend with me, come on, and enter into the liſts; thou wilt be conſidered for thy works, and therefore I will deal with thee according to thy works. Thou that art ſo proud

of

„ of thy good deeds, muſt know that thou „ haſt not yet ſatisfied mee for thy evill „ deeds. Let me call thee to a reckoning „ for the wickedneſſe of thy heart. Out „ of thine owne mouth I condemne thee. „ Pay me firſt for thy ſins and evill works, „ and then I will pay thee for thy ſacri- „ fices, and for thy good works.

The common Engliſh tranſlation will afford the ſame Interpretion, and may carry the ſame ſenſe: *If thou doſt well, ſhalt thou not be accepted?* God ſpeaketh this ſuita- „ bly to *Cains* diſpoſition and affection, „ thus: Thou thinkeſt, O *Cain*, that if „ thou doſt well, thou ſhalt be accepted „ for thy deed done; but I tell thee ano- „ ther tale, (ſeeing thou ſtandeſt upon „ ſuch termes) That if thou repenteſt not of „ thy naturall wickedneſſe, I may juſtly „ ſend thee to Hell preſently; yea, thou „ wilt fall from ſin to ſin, and bring eter- „ nall puniſhment and deſtruction upon „ thy ſelfe, *thy puniſhment lies at the doore.* This is a faire warning, and thus the words have a ſecret Sarcaſme, and a bitter exprobration of his *ſelfe-conceited righteouſneſſe,* touching him to the quick, and gaulling him at the very heart, becauſe hee ſought to juſtifie himſelfe *ex opere operato,* by

by his own merit without a Christ. Certainly this was *Cains* fond and false conceit, that he should be *accepted for his Will doing*. However, yet God allowes *Caine* a *temporall superiority* over *Abel*, as *Esau* also afterwards was above *Jacob* in the world. This is all that Hypocrites may expect for their hypocriticall religion. *Abel shall be subject to thee, and thou shalt rule over him.* Wicked men may have the better end of the staffe in this world. God affords them temporall eminencie, secular dignity, worldly accommodations, outward advantages, profits, pleasures, applause, honour, wealth and things of this nature, *Psal.* 73. 4, 5, 6, 7, 8, 9 10. Much good may it doe them. This is all their reward, and *they have their reward*, Matth. 6. 2. 5. a goodly boone, a bone for dogs to gnaw upon and to fight for. Such wages are good enough for such worke, and for such workmen.

XLIV. *Spirituall*

XLIV.

Spirituall Preservation.

Ep. Jude ver 1. *To them that are sanctified by God the Father, and preserved in Jesus Christ.*

ALl they that are sanctified by God the Father, may expect assuredly to be preserved in Jesus Christ.

1. By vertue of their relation to the Father, whose children they are. *Isa.* 63. 15, 16. 2. By their union with Christ. 1 *Cor.* 6. 17. 3. By their daily converse with God. *Gen.* 17. 1. 4. By the inward operation of the Spirit. *John* 14. 26. 5. By the continuall influence of Christ upon their hearts. *John* 15. 4, 5. 6. By an inward application of the Ordinances. 1 *Thes.* 5. 20. 7. By continuall exercises of grace. 1 *Tim.* 4. 7. *Hebrew.* 5. 14. 8. By constant fellowship and conversation with the Saints 1 *John* 1. 3. *Hebr.* 3. 13.

XLV. *The*

XLV.

The Babylonian Captivity.

Ezek. 12. 13. *And I will bring him to Babylon, to the Land of the Caldeans, yet shall he not see it, though hee shall die there.*

THis threatning concerneth *Zedekiah*, who was then King in *Jerusalem*: And here are two great doubts to be cleared, or two riddles to be unridled. *First*; how he could *die in Babylon, and yet not see it?* To which we must answer that the Babylonians did put out the *eyes* of *Zedekiah*, and so carried him to Babylon bound with fetters of brasse, 2 *King.* 25. 7. But yet he saw the *King of Babylon* before his eyes were put out, as *Jeremy* prophecied, *c.* 32. 4. and *c.* 34. 3. though he did not see the *Land of Babylon.* The wicked Jewes (be like) counted *Jeremy* and *Ezekiel* to be a couple of *lying* Prophets, that could not agree in their words, not understanding the meaning of them. Yet they both agreed. For *Jeremy* said, he should see *the King of Babylon*, and so it came to passe; and *Ezekiel*

kiel said, he should not see *the Land of Babylon*, though he should die there, and so it fell out.

Secondly; how strange seemes this, that *Ezekiel* threatens the *Captivity* of Babylon, when himselfe and Gods people were at this time already in the Captivity, as it is plaine from the first chapter the first verse? To solve this doubt, we must know there were severall captivities successively one after another. The first was onely by the *servants* of *Nebuchadnezzar* in the reigne of *Jehoiakim* King of *Jerusalem*, (2 *King*. 24. 10 11.) who was carried away captive to Babylon, and then this *Zedekiah* being his fathers brother, and being otherwise called *Mattaniah*, was made King in his stead. (*Ibid. vers*. 17, 18.) At this *first* captivitie *Ezekiel* was carried away to Babylon among the rest of the captives, and being there he prophecied, that King *Zedekiah* (*alias Mattaniah*) should not escape by his rebellion, and fare no better then his Uncle did before him. And accordingly it befell him. For there was another Captivitie managed afterwards by King *Nebuchadnezzar himselfe* in Person, when *Zedekiah* rebelled against him, which may be read at large 2 *King*. 24. 20. *c*. 25.

25. 1. &c. See what followeth in the next note upon *Jer.* 52. 28.

XLVI.

The Babylonian Captivity.

Jer. 52. 28. *This is the people whom Nebuchadnezzar carried away captive in the ſeaventh yeare, three thouſand Jewes and three and twentie.*

THis was the *firſt* Abduction into Babylon, after which they were at ſeverall other times carried captives, ſome at one time, and ſome at another. For *Zedekiah* (who was now left under homage to the King of Babylon) afterwards rebelled againſt him *verſ.* 3. whereupon *Nebuchadnezzar* beſieged *Jeruſalem*, and took it, *verſ.* 4, 5, 6, 7, 8, 9. Which was done after, although it be here related before, by an uſuall figure called *Hyſteron Proteron*, whereby things are onely related, but not in the ſame order of time as they were done. But the Chronologicall order of the ſeverall Abductions ſeems plainly to lye thus: *The firſt* in the *ſeventh* year

yeare of *Nebuchadnezzar* by his servants *verſ.* 28. when King *Jehoiakim* surrendred himselfe and the City. This was a year in doing, begun in the *seventh yeare*, and finished in the *eighth year*, as it is 2 *King.* 24. 12. *The second* was afterward when *Zedekiah* was taken, the City being broken up in the *eleventh* year of *Zedekiah's* reign, which was *eleven* yeares after the former, *verſe* 8, 9, 10, 11. 2 *King.* 25. 2. This same is recapitulated (*verſ.* 29.) For this fell just into the *eighteenth* year of *Nebuchadnezzar*, which is easily proved thus: The first Captivity fell out in the *seventh* yeare of *Nebuchadnezzar*: when *Zedekiah* was set up King; and the second fell out in the *eleventh* yeare of *Zedekiah*. Now it is plaine that *seven* and *eleven* make just *eighteen* yeares. *The third*, (it appears) was a yeare after the second, in the *nineteenth* yeare of *Nebuchadnezzar*, as it is expressed, *verſ.* 12. when it is likely the Captaine of the Guard returned, of purpose being sent by the King to burne *Jerusalem* in cold blood, and to raze it down to the ground, *verſ.* 13, 14. *&c. The fourth* and last was in the *three and twentieth* yeare of *Nebuchadnezzar*, *verſ.* 30. some four years after the third, to make an end of all the

Jewish Nation. Thus by little and little *Jerusalem* was ruined, and many gleanings passed upon her, till she was deprived of all her glory, beauty and bravery.

These foure severall turnes are thus exactly and palpably distinguished in this chapter. But observe that the third and fourth were so near together, that they may well runne into one. Neither doe I finde any thing but the ruining of *Jerusalem* mentioned at the *third* bout; so that I am apt to thinke at that time no people was carried away, but onely at three times which are specified and related Chronologically, *vers.* 28, 29 30.

Dubium. But why saith *Jeremy* here that *three thousand and three and twenty* were carried away in the seventh yeare, (which was the first rout) when we read of *ten thousand* carried away at that time, 2 *King.* 24. 14?

I answer to this Doubt, that *Jeremy* speaks strictly and onely of the *Jewes*, or people of the tribe of *Judah*, expressely mentioning them and none but them. But in 2. *King.* 24. is made a double account. First the whole Body of all the captives is cast into one summe of *ten thousand. vers.* 14. reckoning all together; and then

seven

seven thousand are accounted by themselves a part, *vers.* 16. abstracting therein *three thousand and odde* of the tribe of *Judah*, and adding another thousand more over and besides the said account, *vers.* 16. Let us not stumble at it, that the number of the captives is so small, when we consider the numerousnesse and populousnesse of *Jerusalem.* For the Scriptures in this history do onely reckon the most considerable persons, as appeareth evidently from 2 *King.* 24. 14, 15, 16. the rest were not so much taken notice of, and the poorer sort escaped better then the richer, as wee read in this chapter *vers.* 16. and besides many fled away into *Egypt*, and multitudes were scattered into other Nations.

XLVII.

The Soules Rest.

Jer. 50. 6. *They have forgotten their resting place.*

GOd is the onely *resting place* of our soules, and he that doth truly believe in God, sendeth his soule outof himselfe, and out of all creatures, to *rest* onely in God, and seeketh no *rest* any where else.

But whosoever seeketh *rest* in lusts and pleasures, or any false wayes of Religion, or in any other thing whatsoever, his soule forsakes his *resting-place*, and sits down besides the cushion, as the Proverb is. He also that sets up his *rest* in high honours and preferments, or in riches, wealth and treasures, being never better pleased then when these things come in with a plentiful stream, *forgetteth his resting place.* Is that man a fit person to lie in beds of downe trimmed with embroidered hangings, clothed with cambrick sheetes, and velvet coverlets, that hath with the swine soiled himselfe in puddles, or upon dunghills in his drunken humours, or hath the scab or Leprosie upon him, or is full of crawling vermine? No sure. Much lesse is that man fit to rest in Gods bosome, that walloweth with the sow in the mire, and returnes with the dog to the vomit, unlesse he be cleansed from his filthinesse. Carnall *pleasures* and fleshly delights are great enemies to the enjoyment of God, and *Paul* testifies, that *fleshly lusts war against the soul*, because they keep the soule from the *center of rest*, that is, from resting in God. Verily he that hath his bosome full of lousie lusts, or hath the itch of Ambition upon him, is not fit for the presence-chamber of the Lord.

Com.

Compare *Ps.*116.7.*Mat.*11.28. 29.

XLVII.
Mans mistaking thoughts.

Jo.16.2. *Whosoever killeth you will think that he doth God good service.*

IT matters not so much what *Men* think of us, as what *God* thinks of us. Some are ready to say, when they are exhorted unto holinesse, *Men will think I am singular, if I live thus strictly, or that I am an hypocrite; and if I keep not company with my companions in their wonted wayes, they wil think I am proud and scornefull; if I read the bible, and speak of Gods word, they will think I love to be seen and to shew my selfe.* But what art thou the *worse* if men have *evil thoughts* of thee falsly without cause? Thou ought'st nevertheless to do that which is *good*, though men *think evil*, or *speak evil* of thee for *doing good.* Yea, if men should *think* of us, that it were a good deed to kill us for our religion, yet notwithstanding we must not therefore forsake the duties of religion. They that have *evil thoughts* of us for *being good*, or *doing good*, may *wrong* us, but

cannot *hurt* us; they onely *hurt* themselves in *wronging* us. Although they *think* to do God *service* by it, yet they shall *find and feel* one day what *disservice* they have done to God and to their own souls for ever. Their *good meaning* cannot make good their *ill dealing* with Gods people; *good meanings* doe not, and cannot excuse *bad actings*. The Jewes zeale against Christ and Gospel light will avail them nothing. The *worst of sins* are ushered in by *good meanings*; *Jeroboam* pretended a *good meaning*, when he set up the Calves at *Dan* and *Bethel*, saying, *Behold thy God O Israel, which brought thee up out of the land of Egypt.* 1 *Kings* 12. 28. His meaning was not to cashiere or cast off the true God, but to set him forth by some visible resemblance, thinking this might be as good a way of religion as the Ark and Cherubims at *Jerusalem*. *Aaron* with the Israelites in the Wilderness pretended also a *good meaning*, intending nothing else but to worship the true God *in*, *at*, and *by* or *through* the golden Calfe, *Exod.* 32. 4, 5. So *Micah* and his mother had a *good meaning* when they erected an Ephod and Teraphim for the service of the true God. *Judg.* 17. 3, 13. It was with a *good meaning* that the Jewes called

called God their *Baal*, in *Hosea* 2.16. To this day the Jewes, Turks, Pagans, Papists, the worst of them all, doe not want for *good meanings*. It is the *good meanings* of *bad men* that brings them to an *evil end*. Poets prate much of *Pluto's Ferry-boat* to carry men through the infernal river to the infernal place. If there bee any Ferry-boat to hell, it is this thing that men call a *good meaning*. This carries men and women down to hell by multitudes, by millions. We shall not find so many passengers in all the boats upon any river, as there are in this one wherry wafted down to the pit of perdition. Every man that sinneth, *thinketh* his sinne no such great matter as indeed it is. From mens mistaking in their *thoughts* proceeds all their miscarriage in their *lives*. Bad men will think well of their wayes, be they never so bad. Christians, be careful that ye think of things, of persons and actions (yea of your owne things, persons, and actions,) not according to seeming appearances, but according to Scripture-rules, which are the most exact lines of truth and righteousnesse, whereby we must square all our opinions, affections, expressions and actions. Compare 2 *Kings* 8.12, 13. When *Elisha* told *Hazael* how he should *dash Is-*

raels little ones, and rip up their women with child, he had so good an opinion of himself, that he snuff't at it, saying, *what! is thy servant a dog?* &c.

XLIX.
Matter of Prayer.

Rom. 8.26 *We know not what we should pray for as we ought.*

IT is the case of the most holy man alive, to want matter for prayer *at some times*; but it is the case of unholy and unregenerate persons *at all times* to want matter for prayer; yea, then when their mouths are full of words of praier, yet their hearts are empty of the true spiritual matter of praier. A Saint *Somtimes knows not what he should pray for as he ought;* a sinner *Never knows what he should pray for as he ought*, and is destitute of holy matter, and ignorant of the spiritual nature of praier. It is a common excuse with men to say: *we know not what or how to pray.* Men might learne from children how to pray to the heavenly Father, and should goe to God as children goe to their parents for every thing they need, which *Paul* seemes to intimate, *verse* 14,15,16. Every

one

one can make requests to men, to friends, to great ones, and to rich ones, with most earnest suits, and why not as well to God? Let us goe to God as to a *mighty friend*, able and willing to relieve us, and let us goe by the hand of that great *Favourite* the Lord Jesus, to whom we must trust for assistance, audience and acceptance. Though thy tongue stammer, and thy lips stagger, yet let not thy heart startle, nor thy faith stumble. Put thy selfe upon the spirits help, and he will freely help thine infirmities. Hee will shew thee *thy sins*, to afford thee matter of *confession*; he will shew thee *thy wants*, to give thee matter of *Petition* and supplication; he will shew thee *Gods mercies* and blessings, to yield thee matter of *thanksgiving*; he will shew thee the *Churches miseries* and necessities, to furnish thee with matter of *intercession*; so that thou shalt have *store* of matter for a *stock* of Prayer, when thou seest the infinite sums of thy sins *to confesse* and crave pardon for; thy manifold wants and needs to beg a *supply*; Gods innumerable blessings to *prayse* his name; the great distresses of Gods people to *intercede* for them. The spirit will not leave thee dry and barren in thy addresses unto God.

L. *Car-*

L.

Carnal Mirth.

Eccles.7.6, *As the crackling of thornes un der a pot, so is the laught r of the fool.*

THe mad *mirth* of the mad and *merr Blades* of the world is not solid, no long lasting. They live a little while in mirth and *jovial joy* singing and revelling with pleasant spleen, as if their harvest woul ever last. and never have an end; or as i their life were but a *May-game*, or a play o a merry Comedy. But their joful *Comed* must soon be turned into a doleful *Tragedy* when God sends them an heavy heart when griefe and trouble drawes *furrowe* in their faces; and then they look as if the were yeaned into the world to act a sa mans part upon the stage. Thus they shif their parts and persons; and sometime their sides are ready to break with laugh ter, and by and by their belly is ready t burst with heavinesse of heart. The lou laughters of carnal mirth is very fitly com pared to the *crackling f hornes under pot*, which make a great noise, and as soo a

as they are kindled make a great blaze of flaming fire, but it is quickly out; even like a *wisp of straw* which suddenly flasheth all of a fire, but presently goeth out and dyeth. Loud laughter is a signe of a fooliſh heart, and is moſt uncomely in man or woman. The very *noyſe of loud laughter*, if it be well obſerved, doth much reſemble *the noyſe of thornes crackling under a pot*, being ſet on fire.

LI.

Contempt of Death.

1 Sam. 15. 32. *And Agag ſaid, ſurely the bitterneſſe of death is paſt.*

EIther this was his falſe hope, thinking now he ſhould eſcape death, and that the worſt was paſt now, becauſe he was fetched away from the Kings guard of Souldiers to *Samuel* the Prophet, who was *Vir togatus*, a man of peace, whereupon hee might haply conclude that his life ſhould be ſaved: or if the meſſengers told him why he was ſent for, then hereby he expreſſed his falſe courage, ſpeaking this out of ſtomack, intimating his reſoluteneſſe and contempt of death

death that he was resolved to die bravely as it became a king. He made nothing of death but in his bravery and gallantry he put it off thus; *Surely the bitterness of death is past:* as if he should say, *I am not a coward, I care not for death, I can look death in the face.* O carnal gallantry! Thus many a man *Agag*-like may contemn death, and all Gods judgements out of stoutness and stiffnesse of heart. But a true believing Christian may graciously despise death, and say thus from a principle of faith, and from certaine hopes of heaven: *Surely the bitternesse of death is past.* For certainly Christ by his death hath taken away the *bitternesse* of death: and hath sweetly perfumed our graves by the burial of his own body, that we shall taste nothing but the sweetness of death, and we may now say couragiously and triumphantly, not onely as *Agag* did, *Surely the bitternesse of death is past*; but as *Paul*, *O death where is thy sting*, &c. 1 *Cor.* 15.55. *and to me to dye is gaine.* Phil.1.21.

LII. *Gods*

LII.

Gods wisedome in the Gospel.

1 Cor. 1. 25. *The foolishnesse of God is wiser then men, and the weaknesse of God is stronger then men.*

THat is, the Gospel of Christ, which is *counted but foolishnes and weaknes* in the opinion of the wicked men of the world, is wiser then all *humane* wisedome, and stronger then all *humane* strength, and is beyond the reach of the *highest* wit or strength of man. God discovers more profound and sublime *wisedom* in the Gospel, (though it be counted absurd, rediculous and foolish) then the greatest *Politicians* in their greatest policies, or the rarest *Philosophers* in their deepest speculations. There is more *accuteneſſe* in the least finger of Divinity, then in the whole body of Philosophy. O what desperate and horrible impiety is it to ascribe foolishnesse to God as most men, yea, learned men do in despising the word of God as a foolish thing! If a godly Christian do but offer to speak seriously of God and of Christ to the *high-flyers* of the world;

world, how ridiculous is it to them, and how do they laugh at such a man, if not to his face, yet behind his back! Such is the *athieſtical* nature of mans heart, that ſinful man accounteth the word of God, and all the wayes of God meer fooliſhneſs, and (with trembling be it ſpoken) accounteth God himſelfe a fool. This is the moſt dreadful blaſphemy, and moſt peſtilent hereſie in the hearts of all that ſlight Chriſt in the Goſpel. *Chriſt crucified was unto the Jewes a ſtumbling-block, and unto the Greeks fooliſhneſſe*, verſe 23.

LIII.

The power of Chriſts Reſurrection.

Phil. 3. 10. *That I may know him, and the power of his reſurrection.*

THe great *power of Chriſts Reſurrection* doth exert it ſelfe marvellouſly towards us in the whole courſe of our Chriſtian converſation.

Firſt, to raiſe the ſoule dead in ſins and treſpaſſes. *Eph.* 2. 1, 5. cauſing it to live in grace and holineſs. *Rom* 6. 4, 5, 6.

Secondly, to lift us out of tentations under

der which the soul is buried. 2 *Cor* 4.14.

Thirdly, to help us out of desertions wherewith the soul is sometimes over whelmed 2 *Cor*.12.9.

Fourthly, to restore us again after we are faln into sin. *Rom*.8 33, 34.

Fifthly, to comfort us in all our afflictions. For we can never be brought lower then when Christ was layd in the grave, &c.

Sixthly, to justifie us for ever. *Rom*,4. 25.

Seventhly, to assure us of our Resurrection from the grave, whereof his resurrection is as a pledge or pawn. 1 *Cor*, 15. 12. & 20.

Eighthly, to accomplish our perfection in every good work. *Heb*.13.20,21.

All these eight things are the most glorious effects of Christs resurrection applyed in the power of it in the hearts of Saints by the inward operation of the Spirit.

LIV.

Misconstruction of Afflictions.

Job 4.6,7. *Is not this thy fear, the confidence, the uprightneſſe of thy wayes, and thy hope?*

HEre *Eliphaz* doth charge *Job* with *hypocriſie and impiety* to his face, becauſe his confidence in his religion, & his hope in the uprightneſſe of his wayes proved falſe and deceitful, as at leaſtwiſe *Eliphaz* interprets the matter. *Piscator* rendreth it thus: *Annon religio tua erat ſpes tua? annon expectatio tua erat integritas viarum tuarum? Was not thy religion thy hope? and the integrity of thy wayes thy expectation?* that is, thou didſt hope that God would alwayes favour thee for thy religion, becauſe thou thoughteſt thou didſt fear God; and now thy hope hath deceived thee, and it doth appear that thy religion was not ſincere, but that thou art full of hypocriſie. In this manner *Eliphaz* impeacheth *Job*, he leads the dance, and the other two friends dance after his pipe; as *Bildah* the *Shuhite*,

chap.

chap. 8. 6. and *Zophar* the *Naamathite*, *ch.* 11-14, 20. It may well seeme very strange to us, that these three good men, yea able and wise men (whose sayings are canonized in this book, and are full of excellent holinesse) should be in so great an errour concerning *Jobs* case. Certainly it was for want of experience, that they were so mistaken in their judgements, haply they had never in their lives met with such an extraordinary case of an afflicted Saint as *Job* was, and they gave their verdict according to their ordinary observations of Gods dealings. And it is true, that usually and ordinarily *misery is a punishment of iniquity*. But *Jobs* affliction was an exception from the common way of Gods dispensation, and this heavy affliction was not for any actual transgression, though for his naturall corruption hee deserved the same. I am perswaded that the *Doctrine of the Covenant* was not so fully and clearely revealed unto them as unto us, but was a mysterie hid from their eyes, and that such great afflictions upon godly persons were more unusual in those dayes, & amongst them, as we may perceive by the words of *Bildad*, which are short, and sharp, angrie and taunting. *chap.* 18. 4. *Shall the*

earth be forsaken for thee? Shall the rock bee removed out of his place? As much as to say, *What dost thou make of thy selfe Job, what an absurd thing is this, that thou holdest thy selfe upright and innocent under the manifest tokens of Gods displeasure upon thee? Dost thou think God for thy sake hath changed the usual order and method of his proceedings in the passages of his providence, which are as sure and fast as the earth, and as the rock? Will he change his way for thee? Will he take a new course with thee, and deale other ways with thee then with all other men in the world? What a proud conceit is this in thee?* We see that good men may mis-plead providences, and misconstrue the *actings* of God in the world, as well as the *speakings* of God in the word. These good men upon their best experience and observation had gathered this conclusion, *That great afflictions were always inflicted for great sinnes*, not allowing cases of *tryal and exercise*, when God afflicts his people to prove and exercise their graces, their faith, patience, humility, perseverance, and sincerity, which was the case of *Job*. It may be wondred at, that they did not remember the *case of Abel*, the Father of all the Martyrs in the world; sure it was not unknown

to

to them how he was persecuted and slaine for his holinesse. Probably they did not think upon it, nor consider it in this heat of disputation, else it might have given them much light in this matter. But God now and then leaves his people in a *mist of darknesse* in some point or other. The best and wisest of men are subject to mistake in their judgements and to miscarry in their practises. Therefore we must neither rest in other mens judgments, be they never so able persons, nor set up our tribunal of rigid censure, with fire and sword to cut off mens errours and mistakes, which rather crave our *pity* then deserve our *anger*. A godly man may verily think himselfe to bee in the truth, when he is in an errour, as *Jobs* three friends; and may verily believe another to bee in an errour who hath the truth on his side, as *Job* had. *Psalme* 19. 12. Withall it must be noted; that *plurality of voices* even among godly men is no sound argument to prove the truth of an assertion or opinion. For here were *three to one*, and *one Job* was in the right, when his *three* friends were in the wrong. It matters not how many or how few hold an opinion, but upon what grounds it is held. *Exodus* 23. 2. Neither must we step into the footsteps

of the holy Fathers in every thing, for in many things they may slip aside from the truth, many of them. Let me but add one note more, that sometimes the best of men may be reputed hypocrites, not only among the wicked, but even among the godly, as holy *Job* here. But hypocrisie is an *heart-sin*, fittest to be judged by the *heart-Searcher*. *Matth.7.* & *Jer.17.9,10.*

LV.

God is a Rock.

Psal. 18.2. *The Lord is my Rock, &c.*

WE in our Countries are not so sensible of the elegance and emphasis of the phrase, as the Jewes in their Country, because we know not the use of *Rocks* so well as they did. Their *rocks* were their security when they were invaded by the enemies, and in them they were wont to hide themselves, being unaccessable to those that were not acquainted with the passage unto them, so that no enemy could well find them out, or approach near unto them. We read 2 *Sam.*24. 2. that *David* sought for shelter in the rocks of the wild-goats,

goats, where *Saul* sought for him. See also 1 *Samuel* 13. 6. But *David* making use of those rocks, did not altogether trust in them for safety. but bethought himself of a *better rock*, looking to the highest *rock of ages*, and in the midst of the craggy rocks he was wont to think thus with himselfe: *Alas! these are but poor and weak Rockes to save or secure me from harme, if the Lord be not my Rock.* And now being delivered from all his enemies (as wee read in the title of this Psalme) he attributes his deliverance not to the hard and flinty rocks on earth, but to the everlasting rock in heaven. Compare *Psal.* 61. 2. & 62. 2. 6, 7. *Deuteronomy* 32. 4. & 31. 37. *Psalme* 94. 22.

LVI.

Desire is more then deed.

Matth. 5 28. *Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.*

IF *sinfull desires* and lustfull looks bee esteemed as bad as *adultery* committed in

the judgement of God; sure then by the rule of contraries, *holy desires* and gracious endeavours are taken for grace and holiness in the sight of God: God is a *spirit* and regards more what we do for him or against him with our *spirits* inwardly, then with our *bodies* outwardly. We find 1 *Joh.* 3. 15. that the *hatred* of the heart is accounted as bad as actual *Murder*; certainely then an inward *love* to, and *longing* after holinesse, will be accounted *holinesse* with God. *Isai.* 26.8. 2 *Cor.*8.12. Provided that our desires be not onely verbal and lazy desires, but real and industrious in the use of the means to holinesse. *Prov.* 13.4.

LVII.

Corrupt judgement.

Isai.5.20. *Wo unto them that call evill good, and good evill.*

AS those that have the *jaundise* see all things yellow by reason of the humour of that disease, corrupting the sight, by the overflowing of the gall over the whole body: so men of *corrupt minds* mis-

judge

judge of matters and perſons, and are not able to deliver a right judgement according to truth, but judge according to their fancies. A blind man can ſee no more light at noon-day then at midnight, and muſt needs miſtake day for night, and night for day.

LVIII.

Mans Nothingneſſe.

Pſalme 8. 4. *What is man that thou art mindfull of him? &c.*

PHiloſophers ſet out man in his excellency, but Saints ſet out themſelves, and all men in their nothingneſſe and vanity. Man is called μικρόκοσμος, a little world, and the world a great man. One called God, an immortal man, and man a mortal God. Another calls him all things, becauſe he partakes of the nature of plants, of beaſts, and of ſpiritual creatures. *Favorinus* marvelled at nothing in the world but man, and at nothing in man beſides his mind. *Abdala* the Saracen king of *Toledo* being asked what he moſt wondred at upon the ſtage of the

world? answered, Man. But these were ignorant of Gods word, and of *Mans sinne*, and of the matter that *Man* was made of. But wee that know *God* in his most excellent glory, and *Man* in his baseneſſe and vanity, turned from his innocency to iniquity, must acknowledge our selves to be leſſe then the least of Gods mercies. *Gen.*18.27*ic.*32.9.*Pſal.*39.5.

LIX.

Peaceableneſſe.

Heb.12.14. *Follow peace with all men.*

GOd hath not created man armed with *deſtructive* weapons, but man is made *naked*; to teach us by our make, that man should not be a fighting creature, but a peaceable. God hath given armour and weapons, offensive and defensive to other creatures, as prickles, tallons, tusks, horns, and hoofs, as weapons to offend; and shels, crusts, fleeces, feathers, scales, and thick hides as shields to defend; whereas man is naturally unarmed, and is fain to borrow armes from other creatures both for offence

fence and defence in fighting, as clubs, bows and arrows, ſwords and guns, ſheilds and buff-coots, &c.

Let us conſider this to provoke us to *follow peace with all men*, and let us love to live peaceably, and not ſting all that touch us, like the *hedge-hog* with his pricks, or ſcratch one another like the *cats* with their claws, or flay and rent one another like *wild bores* with their tuskes, or teare like wolves and and lions, or puſh and thruſt or gore others like wild bulls, or mad unicornes with their hornes. Let *man* prove himſelf *man* made for peace, and not for war. But ſome men are not of *Davids* temper. *Pſal.* 120.7. (*I am for peace*, or *a man of peace*,) but rather of the breed of his adverſaries; (*when I ſpeak, they are for war*,) as unquiet as *Iſhmael*, of whom the Angel told *Hagar*, *Gen.* 16.12. that he would be *a wild man, his hand againſt every man, and every mans hand againſt him, &c.* Compare *Matth.* 5.9.

LX.

Saints are more then Men.

1 *Cor.* 3.3. *Are yee not carnal and walk as men, or according to man?*

IT is a common excuse among men to cloak and cover their sins and corruptions with this saying, *We are but men: Homo sum, humani à me nihil alienum puto, &c.* But Saints should not *walk as men*, and a Christian excellency should excell the excellency of a *meere man.* If we can doe and suffer no more then other men, we are yet carnal. *Ps.* 9 20 Sinners think themselves above men, yea put themselves above God, though they be but men, and scarce men, but more like bruit beasts. But Saints are *partakers of the divine nature.* 2 *Pet.* 1.4. And by regeneration a Saint is raised a degree above a man, and his carriage should not be according to *Man*, but according to *God.*

LXI.

Christ is a stumbling stone.

1 *Pet.*2.8. *Christ is a stone of stumbling and a rock of offence.*

CHrist is called *a stone of stumbling, and a rock of offence,* becauſe many have ſtumbled, and do ſtumble at his abaſement, and fall off from him for his low condition in the world, taking offence at him for his poverty, ſhame and diſgrace; as the wiſe *Philoſophers* among the Heathen, who ſcorned to have a crucified Chriſt for their God; and as the *Jewes* who to this day are offended at him, and deſpiſe him upon that account *Luk.*2.34.

LXII.

A bare faith without works juſtifies not.

Jam.2.24. *Ye ſee then, how that by workes a man is juſtified, and not by faith onely.*

James and *Paul* doe not diſſent in the doctrine of juſtification, ſeeing both were

were acted and inspired by one and the same spirit both in preaching and in writing, they cannot disagree in so great a matter. Both make choice of *Abrahams* patterne to prove their assertions; *Paul* beats downe the opinion of those Jewes that sought to bee justified by works, and layes downe this conclusion: *That a man is justified by faith without the deeds of the Law. Rom.*3.28. so that no work of ours is any ingredient of our justification before God. But here *James* beats downe another opinion of those Christians of the Gentiles that abused their justification by faith alone, casting away all good works at once, yielding no obedience to the law of God; and therefore he layes downe this Conclusion, not contrary to the former, but rather consonant with it, yea an infallible consequent of it: *That it is not a bare and naked faith destitute of Works, that can justifie a man*, so that it is not a meer notional faith that justifies us, nor a verball or mental saying thus, *I believe in Christ*; but he that hath true faith, must by good works manifest and declare the truth of his faith, and prove the realty of it before God and man, which is the onely thing intended by *James*, as it is palpably propounded in the fourteenth

verse,

verse, *What doth it profit my brethren, though a man say he hath faith, and hath not workes, can faith save him?* That is, a verbal faith is no saving faith, but a saving faith is a working faith. And this he illustrates by a simile, *verse* 15,16,17. As a naked body cannot be clothed and warmed with fine words, with complements without fire and garments; so our naked souls cannot be justified by a complemental faith, without love and works. This is cleare enough, and all that is aimed at; which is plaine, *verse* 20. where he tells us, *that faith without works is dead.*

In *verse* 21,22,23. he shews us the *imboles* or inward disposition of faith, in that *Master copy* or patterne of *Abrahams* faith, whose faith (it is most true) was imputed to him for righteousnesse. *verse* 23. *Yet his faith wrought with his works, and by workes was his faith made perfect. verse* 22. Yea, in some sense *Abraham* may bee said to bee *justified by works, ver.* 21. *viz.* In *James* his sense, because his works did justifie his faith, i. his faith did justifie his person; and if his faith had been without works, it had been no faith. This is the consonant doctrine of both the Apostles, *that man is justified by faith, but faith must be proved by workes.*

Both

Both these points must be pressed to the life: when wee have to deale with proud Worke-mongers, we must beat them off from Justification by workes, and bring them to Faith, to be justified onely by Christs righteousnesse; and when we have to deale with fond and *vaine-beleevers*, we must discover to them the emptinesse of their Faith without workes, and the falsenesse of their conceits. Let it be observed, that the Apostles agree in these three points, raised from *Abrahams* example:

Firſt, that Faith will prove it self to be true Faith by works. *Gal* 5.6. *Jam.* 2. 14. 17. *Rom.* 3. 13. Thus did *Abraham* demonstrate his Faith, by offering *Isaac*, which was the fruit of his Faith. He was justified before the doing of this worke, by Faith in the Promise *Gen.* 15. 6.

Secondly, That good works, though they must evidence justifiing Faith, yet they doe not and cannot justifie a sinner in the sight of God, but onely Faith in Christ. Thus *Abraham* was justified onely by beleeving. *Rom.* 3. 28. *Jam.* 2. 23.

Thirdly, that Faith cannot bee good without workes, and workes cannot be good without Faith. In these three points *Paul* and *James* take one another by the hand

hand, as friends of one minde. The summe and substance of all is this: Workes cannot justifie themselves nor the work-man before God, but demonstrate the Faith of a beleever before men; but Faith in Christs righteousnesse onely doth justifie the person and all his workes: And these two are as soule and body never to be parted, or if they be parted they die: Faith is dead Faith without workes, and workes are dead works without Faith. See *vers.* 17. 20, 26.

LXIII.

The Earth hangs upon nothing.

Job 26. 7. *He stretcheth out the North over the empty place, and hangeth the Earth upon nothing.*

BY this *emptie place* is not meant the Aire; but *Thohu* in the Hebrew signifies *Emptinesse, Vanity, or Nothingnesse*, as *Isa.* 41. 24. where the *molten Images* are said to be *Thohu*, that is, nothing, as *Paul* saith elsewhere, 1 *Cor.* 8. 4. *c.* 10, 19. that *an Idol is nothing in the world.* Compare

1 *Sam.*

1 *Sam.* 12.21. But the word especially signifies that same Nothingnesse that was before ever the Aire or Earth was made, as *Gen.* 1.2. (at which *Job* here alludeth) where it is said that the Earth was *Thohu*, that is, nothing: and the LXXII. ἀνεμφὲς, *invisibilis*, namely in respect of God himselfe, who was then the onely *Ens* or Being extant, to whom all things are visible, and not any thing can be invisible but what is nothing. Whence it is said *Heb.* 11. 3. εἰς τὸ μὴ ἐκ φαινομένων τὰ βλεπόμενα γεγονέναι, (by a *metathesis* or transposition of the words, for ἐκ μὴ φαινομένων, *ex non apparentibus*,) *that the visible things are made of things which did not appeare.* Now whatsoever did not appeare to God, must of necessity be an *Absolute nothing.* Over such a *Nothing* God stretched the North or whole Firmament, which is meant by the North, by a *Synecdoche partis pro toto*; and God hanged the Earth upon the same nothing; *stretching the North over emptinesse, and hanging the earth upon nothingnesse. Mercator* deviseth prettily that God in the first beginning struck a Center into the *Thohu* or *Inane*, endued with an inward powerfull quality to call into it selfe all the congeniall parts of the Chaos, which immediately applied themselves

themſelves thereunto, and ſo were coagmented into one globe, as if the frame of this Fabrick conſiſted by an equilibration of parts to the center of Gravity. And this is the moſt common opinion. Indeed it is worth our Inquiry, how the earth can hang thus of it ſelfe *upon nothing*, having no nails or pinnes to faſten it, no ropes to hold it, no pillars to underprop it, but fixed in the mid'ſt of the world, having the Aire and the heavens about it, without any viſible ſuſtentation. One would thinke that the Earth did hang *ponderibus librata ſuis*, by an even weight or poiſe in it ſelfe; but we may rather conclude that it is done by a *Magneticall vigour* impreſſed and implanted upon the whole frame at firſt by the maker, but eſpecially and principally communicated from the center to both the Poles (the Arctick and Antarctick) by meridionall Projection, by which ſtrong tie or engagement and naturall combination or Conjunction of parts, as by firme bonds or hoopes, the *whole world* ſo ſtedfaſtly, compactly, and (if I may uſe a *Catachreſis*) ſo wilfully and obſtinately conſiſteth, that if by Staticall impulſion or by an higher diſtreſſe it ſhould ever be forced from this Situation (as *Archimedes* undertook the

removing of the earth, if he had but another earth for a foundation to set his feet and his engines upon) it would without doubt eagerly and instantly returne to its proper place againe. This may be proved for a certainty from the universall conformity of the Magneticall needle to the Axi of the Earth, being all alike in all the parts of the world, if you travell never so farre East, West, South or North. We may also consider the reasons of Variation caused by the unequall proportion of this Magneticall force in the severall parts of the globe. Likewise we must take notice of the *terrella* or little earth of the load-stone, the poles thereof being found out by the filings of steele or the like, if a needle or any small wire be but applied to the equinoctiall parts, it will exactly place it selfe upon a Meridian, but removing from thence it will make an acute angle toward the Axis, and about 24. degrees from the *Æquator* it makes a right angle, and then further from thence it continues to be *recta major*, till it come to the Pole it selfe, where it will stand perpendicularly, as worthy Authors relate. Hereby it may seeme evident that the globe of the Earth subsists by a Magneticall dependencie of the parts from

from which they cannot possibly start aside. And though the earth be thus strongly setled, yet it is said to *hang upon nothing*, because the Creator in the creation placed it thus within the *Thohu*, or emptinesse, and vacuity, or nothingnesse, even as now it hangeth in the aire, which also may be said to be nothing, as for any Basis or sustentation and foundation to the earth; for the aire cannot bear up the least piece of earth, or the least stone, &c.

LXIV.

The sanctifying of the Sabbath.

Exodus 20. 8. *Remember the Sabbath-day to keep it holy.* verse 10. *In it thou shalt not doe any work, &c.*

SOme things are *commanded* to bee done upon the Sabbath-day as the *workes of piety* and religion in the worship of God, concerning which God chargeth us here, bidding us *to keep holy the Sabbath*, which is done *by holy performances* in the service of God. Some things are onely *permitted*, as the *workes of necessity*, for the preservation

of the life of man or beast. Some thing are well *approved of*, as the *works of pity*, mercy and charity, visiting the sick, relieving the poor, and such like. But some things are utterly *prohibited*, as the *workes of the World*, buying, selling, labouring, travelling; and the *works of the flesh*, wakes, feasts, sports, Plaies, games or recreations; and the *work of iniquity*, lying, stealing, swearing, &c. what is sinful at other times, is doubly sinfull at this time. The Jewes will dresse no meats upon the Sabbath-dayes, which amongst us is condemned for superstition. But this may be considered, whether it may not be done more conveniently the day before, since we may well sustaine nature by feeding upon cold meats that day, unlesse in case of weakenesse or sickenesse, which may require warme provision. By our common practise in every family almost one or more persons are kept from the publick worship of God, to look to the fire and meat at home, whereby a considerable number of people are detained from attending publickly upon God in the word and Prayer, which may deprive them of much spiritual benefit. This great inconveniency might easily be avoided. But let the judicious and religious judge of this proposall, wherein

wherein I am not peremptory, nor dare impoſe a law upon my ſelfe or others without a general conſent, this being but a motion ſubmitted to the diſquiſition of Gods people.

LXV.

Wearineſſe of good.

Mal. 1. 13. *Ye ſaid alſo, what a wearineſſe is it?*

A Godly man may be weary *with* praying, or *with* preaching, or *with* hearing, but will not be weary *of* praying, or *of* preaching, or *of* hearing. It is through the weakneſſe of our bodies that we are weary *with* good duties, but it is through the wickedneſſe of our hearts, that we are weary *of* good duties. In Saints many times the *ſpirit* indeed is willing, and the *fleſh* is weak. *Matth.*26.41. But in wicked ſinners their *fleſh* is ſtubborn, and their *ſpirit* is rebellious. *Rom.*7.18,19,20,21.

LXVI.

The Bodies vileneſſe.

Philip. 3. 21. *Who ſhall change our vile bodies.*

Σωμα τῆς ταπεινώσεως, *the body of vileneſs* not worthy of halfe the coſt, care, time and pains that many men and women beſtow upon it. The *Body* is but a vile and baſe thing in compariſon of the *ſoul*, as even the wiſeſt heathen Philoſophers have acknowledged. One of them *Anaxarchus*, being by the command of a Tyrant of *Cyprus Nicocreon*, put into a great morter to bee ſtamped to pieces with brazen peſtills, cryed out, *Tunde, tunde capſam Anaxarchi, Anaxarchum non tundis: Stamp, ſtamp the box or coffer of Anaxarchus, thou canſt not ſtamp Anaxarchus.* He counted his body but his caſe, or box, or coffer. It is no matter though the caſe be torn, if the jewel bee ſafe, See *Matth.* 10. 28. 2 *Pet.* 1. 14.

LXVII.

Inward Doubtings.

Psalm. 77.7,8,9. *Is his mercy cleane gone for ever? d.th his promise faile for evermore?*

IN the explaining of Scriptures wee must not barely consider what is spoken, but with what affection, with what intention, by what person, and in what state or condition. It would bee strange divinity to raise from these words such a doctrine as this is: *That Gods mercy is cleane gone for ever, or that his promise doth faile for evermore.* But if we consider the person, affection, and condition of *Asaph*, and his intention in these words, wee may safely lay down this position as a truth; *That the best of Gods people may sometimes be in such a distressed condition, that by reason of their infirmitie in their griefs and sorrowes they are ready to think and to speak doubtfully of Gods mercy, as if God had no more mercy for them, or would never perform his promise unto them.* This proposition agreeth with the scope of

this Psalme, with the rest of the Scriptures, and with the experiences of Gods dear children. The Saints of God in a mist of mistakes, feares and doubts, under clouds of trouble, are ready to charge God with breach of promise, and failing of mercy. *Isa.* 49.14.

LXVIII.

We are the purchase of Christs Blood.

1 Pet. 1.18,19. *Ye were not redeemed with corruptible things, as silver and gold, &c. but with the precious blood of Christ.*

THe more wee *pay* for any thing, the more we *prize* it, and whatsoever a man gets by the shedding of his *blood* or the hazzard of his *life*, is dearer to him then what he gets at a cheaper rate. So great was Christs love to us, that he would rather lose his life, and every drop of his blood, then lose our soules. Among the *Romanes* those their proper goods and estates which men had gotten in the wars with

with the hazzard of their lives, were called *peculium castrense*, or a *Field-purchase*. The Church may wel be Christs *peculium castrense*, his purchase gotten not only by the *jeopardy* of his life, but with the *loss* of his life & blood. Our souls cost Christ dear, though they cost him neither silver nor gold, neither mony, nor monies worth, yet they cost him more then all the mony in the world was worth, even his owne most precious blood, which was the blood of the Son of God. *Act* 20. 28. *Mat.* 16. 26 Let us highly esteeme of the love of Christ. If he loved us to lay down his life at-stake for us, he wil not now lose that which he bought so dearly with his hearts blood. If it were possible, he would rather lose his life a second time, ere he would lose the least limb for which his life was layd down. Many a man would rather lose his life indeed, then lose that which hath cost him the hazzard of his life. Much lesse will Christ part with what his blood hath purchased.

LXIX. *Gospel-*

LXIX.

Gospel-Preachers are a peculiar office.

Act. 1. 23. *And they appointed two, Joseph and Matthias.*

AMongst an hundred and twentie persons these two are onely singled out, and but one of them two is by lot solemnly selected and appointed to be an Apostle, why were they so curious and punctuall in this matter, when there were many other persons that had constantly accompanied Christ from first to last? Why must onely one of them all be chosen and set apart for this service? Might not both these, or any other good Christian, goe and preach out of love to Christ, and be a witnesse of his Resurrection? No; by no meanes. Christs order must be observed. Though we might think in our carnall wisdom it would mightily advance the Gospel if every Christian should be allowed to preach, yet this is not agreeable to Christs order, neither could

Satan

Satan have any better method to bring the Church of Christ into confusion then this. No man may take the honour and office of preaching to himselfe. *Hebr.* 5. 4. Christ himselfe would not be so bold as to take the office of a Prophet or Priest upon himselfe of his owne appetite, as it is expresse and plaine, *Ibid. vers.* 5. *Christ glorified not himselfe to be made an High-Priest, but he that said unto him, Thou art my son, this day have I begotten thee.* Yet Christ might have taken it upon him of his owne head better then any man. But no, hee made himselfe a master-patterne of Modestie and Humility to us. It is a very high degree of Pride and Presumption for any private person of his own instinct or by the motion of friends to invade a publick office of Christ, without a publick designation to it. Here the Apostles, *They appointed two, vers.* 23. *and they prayed, vers.* 24. *and they gave forth lots, vers.* 26. when the people were present and gave but a silent and tacite consent to what was done. *See ver.* 13, 14, 15. No man will be so absurd as to imagine that any of the men and women did cast the lots, or pray Ministerially, or ordaine *Matthias*. The Apostles did that to him, appointing and sending him

him, as formerly Christ had sent them. We shall finde a manifest *succession of Government* in the Church ever since Christ. First the Father ordained *Christ* and solemnly sent him unto the worke. *Matth.* 3. 17. *Joh.* 7. 18. *Hebr.* 5. 4, 5. Then Christ ordained and appointed the *twelve Apostles*, just so many, not one more nor one lesse, not permitting all his disciples to be Publick Teachers, *Joh.* 17. 18. *Matth.* 10. 1, 2, 3, 4, 5. yea they were *ordained* for that service. *Mark.* 3. 14. *Joh.* 15. 16. Afterwards the Apostles ordained *Timothie and Titus, and Elders or Presbyters* in every City, *Act.* 14. 23. 1 *Tim.* 4. 14. Againe *Timothie* and *Titus* and the Elders or Presbyters were to ordaine *others* successively from time to time by the laying on of hands, *Tit.* 1. 5. 1 *Tim.* 5. 22. *Hebr.* 6. 2. But if it be objected that Antichrist hath since ordained Ministers by the Bishops, and therefore the succession is broken and invalid; we shall finde that these are but words of straw. For the Corruption of Man, though it may *pollute* the Ordinances of Christ, yet it cannot *disanull* the Order that Christ hath set up, nor infringe his Ordinance. If *Judas* the Traitor did baptize

baptize any, shall therefore their Baptisme be invalid? No sure. If a knave or a villaine doe conveigh the great Seale sealed by the Judges, shall his villanie nullifie the great Seale of *England*? No sure; The Ministrie is Christs undoubted Ordinance, the great judge hath stamp'd his Seale upon it, which cannot be nullified though it may be corrupted. And suppose it had been broken in the great Apostacie, yet it doth not therefore follow that now every Christian of his own head, or by the instigation of his friends, may intrude himselfe into that Publick and Sacred service; But it should be restored againe to the same regularity as it was before. Christ and his Apostles never permitted that private men and women should be publick Teachers. All Christians indeed ought to be Christs *witnesses* occasionally, and speak of him and for him out of their love to him in their private capacities; but onely the *Apostles and Ministers* solemnly ordained thereunto, are by Christs Authority Stewards and Embassadours from Christ, and for Christ unto his people, and the Government of Christ is a regular and orderly Government. *Private* men may no more undertake to be *Publick* Teachers and Preachers in the Church, then

to

to be *Publick* Rulers, Judges or Officers in the ſtate: though we could find in our hearts to wiſh *Moſes* wiſh, *Would God that all the Lords people were prophets*, yet it was never the Lords mind and will that all the Lords people ſhould be prophets.

LXX.

The narrow way.

Matth. 7. 13, 14. *Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it.*

THe kingdome of heaven is like unto a city that hath ſuch obſcure and difficult paſſages to it, and ſuch a dangerous acceſs that few can get to it, having a narrow foot-bridge over a deep river or over a lake burning with fire and brimſtone. Whether there be ſuch a City in the world I know not, though we read of ſuch an one in the Apocripha, 2 *Eſther c.* 7. which is but a fable, but we may make a parable of it. For this we know, that the paſſage to heaven is very ſtrait and difficult, yea, impaſſable to fleſh and blood, ſo that none can find it but they that are well conducted by a moſt skilfull and faithfull guide, even by the ſpirit of God. And wee may ſay of heaven

heaven as the proverb is of *Corinth* : *Non cuivis contingit adire Corinthum*; It is not every mans happineſſe to get to heaven. When we goe to the City, the *moſt beaten path* is the ſureſt way; but in our journey to heaven *the moſt beaten path* is the way quite from it.

LXXI.

True desires are active.

Prov. 18. 1. *Through desire a man having ſeparated himſelfe, ſeeketh and intermedleth with all wiſedome.*

WHen any man hath a *deſire* kindled in his heart after any object whatſoever which is deſirable to him, and having once ſeparated himſelfe, or ſet apart his thoughts from other objects for the obtaining of the thing deſired, he then *ſeeketh, ſtriveth, and intermedleth with all wiſedome*, that is, he manageth and tranſacts all his affaires with the beſt of his wit and wiſdom as far as he is able to accompliſh his deſired content, and contriveth with all his power & policy to bring to paſſe his *deſign* for the ſatisfaction of his *deſire*. This obſervation is moſt true both of ſpiritual and tempo-

ral

rall desires and designes. It is every mans practise in one thing or another. A godly man *through his desire* after God, having *separated himselfe* from all other creatures and contents, as wholly sequestred from all things, and dedicated unto God, *he seeketh* after God, and *intermedleth with all* holy *wisedome*, that he may more clearly, and more freely and fully injoy God in all his holy wayes. So a scholer *through his desire* after learning, *having separated himself* from all other affairs and imployments that he may attaine to much knowledge, maketh use of all his *wits*, *memory and understanding* to become a learned Rabbi. So a soldier, a merchant, a mariner, a traveller, an husbandmen, a tradesman, a lover, yea, every man, whatsoever he sets up in himselfe as an object of his desire, he will wisely and discreetly forecast the *meanes* and make use of them to attaine to his *end*. For the whole man is stirred up, acted and moved by the *desire* of his mind, giving up himself, his wit, and all his ability wholly to the thing *desired*, with all his endeavour labouring to gain the fruition, possession and injoyment of his best *desires*, even to the hazzard of his life. Let it be a rule for all men being to chuse their callings, wherein

to

to spend all the time of their life, that they please their *minds*, and follow their bent and natural *genius* for that way of trade or imployment they can most delight in. And parents should not therein crosse their children, and inforce them to such a calling as is against their inclination. A man is most fit for that vocation which his owne minde doth most desire. Hee that is forced to be a scholler, when he desireth to bee a merchant or trades-man, will hardly prove any better then a dunce at his book.

LXXII.

Gods Invitations.

2 Cor. 5. 20. *Now then we are Embassadors for Christ, as though God did beseech you by us; we pray you in Christs stead, be ye reconciled unto God.*

ARe not these moving words? Might not a heart of stone yield to these winning invitations? What shall wee think of this? Shall wee think God is onely in *jest* with us, when he sends his messengers to invite us to heaven? It will bee terrible

sport in the day of accounts, for men to laugh at and deride the preaching of the Gospel. Then God will send another kind of *Messengers* to draw and drag those downe to Hell, that will not bee allured to walk in heaven-wayes, by all the meanes that God can use. Now God *wooes* us, Christ *intreateth* us, his messengers and ministers *beseech* us to be friends with God. But God will not ever be begging at our doores. Hee waiteth that hee may be gracious, *Isaiah* 30.18. to bestow mercy upon us, so far as it may stand with the credit of his Majesty, which will not alwayes beare affronts, and endure injuries and indignities without revenge. *Patientia sæpius læsa fit furor*; The abused *Patience* of God will make way for *vengeance*. God will bear *much*, but not *all* things; *long*, but not *ever*.

LXXIII. *The*

LXXIII.

The Worlds Greatneſſe is nothing.

Jer. 45.5. *Seekſt thou great things for thy ſelf? Seek them not.*

THe *ſmall things* of this world are painted out in *great* appearances, as if they were ſome *great matters*. It is not diſcovered here, what great things they were that *Baruch* ſought after. Perhaps an houſe, or lands, or eſtate, or ſome ſuch like *great matter*. Satan is a cunning limner that ſets out *little* things in *greater* ſhapes, and *great* things in *ſmall* and very little figures. Hee makes the ſmall and worthleſſe things of this life to bear a *great ſhew*; and contrarily he preſents the great and glorious things of heaven in the *ſmalleſt* portraitures. Hence it comes to paſſe, that moſt men, and oftentimes good men too (as *Baruch* here) are catched with the bait, and ſeek for *great things* in this life, where no *great things* are to be found. The *great things* indeed

are to be found yonder in that Palace, where the *great God* hath his royal residence.

LXXIV.

Divine Pleasures.

Psal. 16.11. *In thy presence is fulnesse of joy, at thy right hand are pleasures for evermore.*

PUre are those *joyes*, and sweet are those *pleasures* that are with God, to which all other joyes are but *grievous*, and all other pleasures are *bitter*. *Epicurus* an heathen Philosopher held *Pleasure* the highest good and chiefest happinesse, whence all voluptuous persons are called *Epicures*, or *Epicureans*, swine of *Epicurus* herd. If he meant it of *fleshly pleasures*, he well deserves the cudgels of all the Philosophers, yea, the scourges of all rational men, for placing mans happinesse in sensual and beastial pleasures. But some say his Philosophy was all for the pleasures of the mind, and this is more tolerable. Nay, if the pleasures of the mind be setled upon

the

the right object, *God*, it is a most true position, that our highest happinesse depends upon our *delighting in God. Psal.* 73.4. This is divine Philosophy; *Voluptas in Deo, est summum bonum*, and it may be a Christians dayly motto: *My pleasure is my God*, or reciprocally in convertible termes: *My God is my pleasure.* See *Psalm* 36.8. 1 *Pet.* 2 3. O that we did but know the all-satisfying sweetnesse and delightfulnesse of Gods joyes and pleasures! we should never much desire any other delights, if God were all our delight. There are certaine Sea-fishes which if they come but once into *fresh waters*, will never returne any more into the *Sea*, because the *sweet* waters are more pleasing to them then the *brackish*. Surely if men had but once truely tasted those sweet and soul refreshing, heart-ravishing pleasures which are in Christ, they would not for a thousand worlds bee one halfe houre without him. But wee need not marvel to see most men take more content in their *carnal pleasures*, in their cups, cards and dice, pots and pipes, hawks and hounds, and brutish pleasures of the flesh, then in the fellowship of Christ, in his word, in prayer, in meditation, in reading, in spiritual conference, in communion with

God in the ordinances of God, and in the searching of their hearts. These things are burdens, and as stocks and prisons to most men and women. The reason of it is easily rendred, because they never truly tasted and relished the sweetnesse of Gods presence in their hearts, therfore they are lovers of pleasures more then lovers of God, or as the Greek elegantly hath it in 2 *Tim*. 3. 4. φιλήδονοι μᾶλλον ἢ φιλόθεοι, *Lust-lovers more then God-lovers*, as if there were no pleasure at all in God or Christ. *Isai*. 53. 2, 3. *Job* 21. 14, 15. *Malachi* 3. 13, 14. Yet the word of God is true, that in God is the fountaine of all delight, and the rivers of pleasure flow from him, and there is no more comparison betwixt the lusts of the flesh and the pleasures of God, then betwixt a mud-wall and a marble-monument, or betwixt a filthy sink and a crystal-streame. Did men but really find and feele the sweetnesse of God in Christ, and in all his wayes, certainly they would never suck at the leprous paps of their filthy lusts for any sweetnesse, nor get to the house of sin for an hours delight, nor knock at Satans shop-doors for a pennyworth of pleasure, when they might have it by wholesale in the bosome of God, and in the imbracements of Christ. *David*

and

and the rest of the holy Saints of God could swim and bath themselves in the infinite ocean of Gods everlasting sweetness. *Psal.*73. 25.

LXXV.

Heaven is worth suffering for.

Rom.8.18. *I reckon that the sufferings of this present time are not worthy to bee compared to the glory which shall be revealed in us.*

THis is true Arithmetick, and the Apostles reckoning is a true reckoning, heaven is worth the suffering for, it is worth the burning for; and our glory to come is so glorious that the worst we can suffer for it is no more then a flea-biting, in comparison of the exceeding greatnesse of that glory. This may make us chearefull in all our sufferings, that they shall have a pleasant end. Our afflictions and tribulations are but as a dark entry to our Fathers palace, through which we must enter into glory.

Acts 14. 22. Doe but wink a little, and presently there shall be a happy change, and (as that Martyr said) Though wee have a bad *Breakfast* now, wee shall have a good *Dinner* by and by.

LXXVI.

Publick Preaching is proper to Prophets.

1 Cor. 14. 31. *Ye may all prophecy one by one*, &c.

THat this is not a general and universal priviledg allowed by all the members of the Church, but only and peculiarly to the Prophets, is most evident and clear from the former two verses; which any one that hath eyes to see may see, by the reading of the words as followeth.

Ver. 29. *Let the Prophets speak two or three*, &c. Whereby solemn speaking in the publick & solemn Congregation is expresly limited to the Prophets, such as were appointed to the office of Preaching or Prophecying. Therefore the Prophets may and must speak, but the rest must sit by and examine

examine every thing that is spoken, searching the Scripture, proving and judging the Doctrine by the Word, as the absolute and infallible Rule of Truth. This is the several work of the Preachers and of the Hearers. 1. Πεφῆται δύο ἢ τρεῖς λαλέτωσαν καὶ οἱ ἄλλοι διακρινέτωσαν. If all private persons might speak publickly, why doth the Apostle speak this only to the Prophets? Undoubtedly *the Prophets* are the Subject of this Discourse, and to them it appertaines to speak in publick. But let us go to what followeth.

Ver. 30. *If ought be revealed to another that sitteth by, let the first hold his peace.* Stil this Direction concernes *the Prophets*, or persons in Office appointed for the works of Prophecying. The Apostle doth not change the subject of his discourse; but speaks to the same persons to whom hee spoke before, not falling off from the Prophets to the people. He gives counsel and charge to the *Prophets*, that the second should not interrupt the first by no means, and that one should not disturb another although the Spirit should reveal any thng immediately to him, but that one should wait and stay till another hath done. Be sure (saith he) that one have done, and be silent,

silent from speaking before another doth begin to speak; else what confused stuff, what a disorderly Chaos would their preaching prove, if another should cut off the speech of him that speaketh, before he have done his Discourse: this were more like the pratling of women, then like solemn Teaching and preaching in the name of Christ.

Object. But one might object, I cannot hold, for the Spirit moves me so mightily, that I am ready to burst if I have no vent, *Job* 32.18,19. What! shall I lose the good motion and suggestion of the Spirit which hath revealed good things to me?

Answ. 1. The Apostle removeth this objection by a twofold answer in the next two verses following.

1 Ver. 31. *Ye may all prophesie one by one, &c.* Speaking still of the Prophets all along, that they need not lose the matter revealed by the Spirit. For they may take time to utter it in their turn, when their course comes, observing their season, and staying till another hath dispatched his preaching, not disturbing and distracting him that speaketh, nor amazing the Congregation. The Church (saith he) shall not lose the benefit of your meditations, if you do but wait one for another. *Answ.*

Anſ. 2. Ver. 32. *And the ſpirits of the Prophets are ſubject to the Prophets.* The motions, ſuggeſtions and revelations of the Spirit in the Prophets, are called the *Spirits of the Prophets*, by a Metonymie moſt frequent in the Scripture, and theſe are ſo ſubject to the Prophets that have them, that they are altogether at their guidance and diſpoſe, and the holy *infuſions* of the Spirit of God, or his revelations and ſuggeſtions are not ſo fierce, violent, tempeſtuous and boiſterous, as to force us to ſpeak unſeaſonably, or to act unreaſonably or diſorderly. Some men think, that becauſe they have knowledg, and utterance, and motions of the Spirit, that therefore they muſt yeild or give place to no body, never hold their tongues, nor have their mouths ſhut, but be alwayes talking, engroſſing all diſcourſe to themſelves by a Patent of the Spirit, exerciſing a ſpiritual kind of monopoly, as if no body had the Spirit ſo much as they themſelves. But holy *Paul* here tells us, that the gifts of the Spirit are *ſubject to thoſe Prophets* that are inſpired by him, that they may chuſe the fitteſt ſeaſon for the uſing of thoſe Gifts, to ſpeak or forbear ſpeaking, thereafter as time and place doth require. The *holy Spirit* of God doth

doth not act so *furiously*, as that evil spirit that was upon *Saul*, or as that *heathen spirit* that possessed those Fanatick and Enthusiastick persons, whose bellies did rise and swel, and were ready to crack till they had vent. The spirit of God is pleased to put his gifts of utterance into the Prophets power and discretion, to use them prudently and seasonably for edification, in an orderly and comely method, so that the Prophets may manage and moderate them according to circumstances of time when they speak, of place where, and of persons among whom, above all things aiming at Gods glory, and the saving of soules.

LXXVII.

Saints are never forsaken.

Psal 37.25. *I have been young but now am old, yet have I not seen the righteous forsaken, nor his seed begging bread.*

IT cannot bee thought that *David* never saw the seed of the righteous begging bread, because it is knowne, not onely that other

other godly persons have been forced to beg bread for the relief of their hunger, but also that *David* himselfe did little better then beg his bread twice; once of *Abimelech* at *Nob*, 1 *Sam.* 21. 3. *Give me five loaves of bread in mine hand* &c. and another time of *Nabal* in *Carmel*, c. 25. 8. *Give I pray thee whatsoever cometh to thine hand.* What Christ tells us of *Lazarus*, doth teach us that the true children of God may be in a beggarly condition in this life. How then shall we understand this saying of the Psalmist? We must observe the right Syntax or grammaticall Construction of the words, thus: The word (*forsaken*) must be repealed in the clause of the verse, and the word (*begging*) is *participium temporis*, signifying the time when they doe beg. *I have not seene the righteous forsaken, nor his seed when they beg, forsaken;* whether they be *rich* or *beggars*, they are not *forsaken* of God. As *David* though he begged twice, yet was not forsaken at either time; but found reliefe and comfort at both times. It may very well be, that this Psalme was penned at that time when he was persecuted by *Saul*, who prospered and flourished in his Kingdome, and had all fill at will, when poore *David* was

in

in such straights, that he scarce knew where to get a piece of bread to put into his head: whereupon he fortifieth himselfe against the Tentations arising from the Prosperity of the wicked and the Adversity of the godly, by considering that God will not forsake the godly when the wicked are cut off. The scope of this text is this: That Gods children are never in a *forsaken* and forlorne condition, though they be in a low and *beggarly* condition; which is seconded by many other Scriptures, 2 *Cor.* 4. 8, 9. *Hebr.* 13. 5. *Psal.* 73. 1. They are *as poore*, and yet making many *rich.* 2 *Cor.* 6. 10.

LXXVIII.

Gods Glory is his ultimate end.

Prov. 16. 4. *The Lord hath made all things for himselfe, yea even the wicked for the day of evil.*

ALl things are made *for God*, eventhe wicked for the day of evill, is also *for God.* All things in generall, and an evill man

man for an evill day in speciall is made for Gods glory, as the Scripture speaks of *Pharaoh*, *Exod.* 9. 16. *Rom.* 9. 17. *In very deed for this cause have I raised thee up, for to shew in thee my power &c.* By *the day of evill* is here meant adversity, tribulation, persecution, oppression or misery in this world, in which sense the same phrase is used by *Solomon* also, *Eccles.* 7. 14. ביום רעה, which is englished, *And in the day of adversity, consider.* And we may take it here in *sensu disjuncto*, either actively or passively; *actively*, as a wicked man is the meanes and instrument or second cause of much evill and mischief in his place, so God turnes him in all his rage to his own glory, *Psal.* 76. 10. Or *passively*, as a wicked man suffers evill for a punishment from God for his wickednesse, even so God doth it for his glory, *Ezek.* 6. 7. *c.* 7. 9. 27. *c.* 11. 10. 12, *c.* 12. 15, 16. God himselfe is the ultimate end of all his actings. God may lawfully act *all for himselfe*, because he onely acts *all from himselfe*. Nothing can come to passe in the world, but God will fetch his glory out of it, be it good or evill. The *Damnation* of the wicked shall be as much for his glory as the *Salvation* of the godly. This text saith not

that

that God hath made a wicked man for Destruction; but the weight of the sentence lies in these words, *for himselfe*. The bare Damnation of a man is not the absolute end of his Creation, neither doth this text import any such thing. God appoints no man to Destruction but for sin, to glorifie his own Justice in his just destruction. The end of the wicked is destruction; true, *Phil.* 3. 19. but the end of God in creating them whose end is destruction, is his own glory for ever. If God out of the corrupt Masse of Mankinde, being all one and the same lump, makes *one* man a vessel of glory, *another* of dishonour (*Rom.* 9. 21, 22, 23.) the former is his meere goodnesse and mercy, the latter is no injury to any man, because the whole lump was a lump of iniquity before, and all men by their owne corruption would have fallen into condemnation, if Gods mercies had not made a distinction in his eternal predestination. No man is created of God simply for hell, but every man is borne an heire of hell by his innate pravity. To be born a man, is *Gods benefit*; but to be a sinner, and to be damned for sin, is *mans owne fault*, and *Gods just severity*. *Rom.* 11. 22. Let us rather wonder that *any man* is saved

ved, then quarrel that *all* are not saved. This is most clear and certain, that *all creatures*, Angels, Saints, Sinners and Devils themselves must and shall *serve Gods glory*, either actively or passively, either willingly or forcedly, one way or other, either here or hereafter, or both here in this world and hereafter in the world to come. God is a most exquisite Alchymist, who can extract the pure gold of his glory out of *sin*, the worst of all evils.

LXXIX.

The Apostles agreement, and the Saints failings.

Gal. 2. 11, 12, 13. *But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed; for before that certaine came from James, he did eat with the Gentiles, but when they were come, he withdrew and separated himselfe, fearing them which were of the Circumcision.*

IT is thought by a quicksighted*interpreter, that *Peter* did purposely carry himselfe *Theoph.*

selfe thus, for to give unto *Paul* an occasion to reprove his practise, conceiving it would be for the advantage of the Gospel, and for the spiritual benefit of the people, if *Paul did openly rebuke him*, which would be an expedient to weane them from that legal principle that was rooted amongst them, of the necessity of the observation of the law. *Paul* being ignorant of this holy plot of *Peter*, rebuked him sharply, and publickly, which *Peter* bore not only with silence, but very good liking. And who knowes but *James* might secretly agree with *Peter* before hand, unknown to *Paul*, to carry it so that *Paul* should be moved to rebuke him sharply before them all, to the end that these men (whom *James* had sent purposely from *Jerusalem*) being too much addicted to the Jewish rites & ceremonies, might by this meanes be beaten off from their zeale towards the law. I cannot believe but these Apostles *James*, *Peter* and *Paul* (being all acted by one spirit) did fully and wholly agree in the abrogation of *Mosaical* rites and ordinances, and were all against justification by the works of the law. Onely there were some others coming down from *Judea* that upheld Circumcision and the law as necessary to salvation,

vation, *Act.* 15. 1. That *Paul* and *Peter* did not dissent is evident from 2 *Pet.* 3. 15. where *Peter* put his hand to all the writings of *Paul*, and *Peter* together with *James* did over-bear and overthrow the Legalists, as we have read *Act.* 15. 7, 13. But yet I am apt to think that *James* and *Peter* at *Jerusalem* had very much adoe to hold the hedge together, and to keep the Christians there from turning Jews again, which the devil aimed at. For *Paul* and *Barnabas* joyning with *Peter* and *James* had *no small dissention* with them at *Jerusalem* that were legalists, *Act.* 15, 2. and no doubt but Satan had a stiffe and stickling partie, that would rather deny Christ, then forsake *Moses* law; so that *James* and *Peter* were often hard put to it, and likely to lose all their plantings and waterings. This might make *Peter* and *James* somewhat to indulge the Christians of the Jewes to please them out of policy, lest they should lose them all together, and the same *Peter* that formerly fell *for fear* of the Jewes that crucified Christ, might haply trespasse againe *in favour* of those Jews that professed Christ, & were yet too tenacious of the rites of the Law. Good men are not without some *drosse*, and it was an easie thing to miscarry in these matters.

Peter perhaps shewed more respect to the *Christians from among the Jewes*, then to the *Gentile-Christians*, who were scandalized and stumbled at his practise, as being unacquainted with, and unaccustomed to the observation of the Law; by pleasing the *humour* of the Jewish-party, hee did hazzard the *sincerity* of the Gentiles. Saints sometimes do give offence to one another, especially when they that are or should be more perfect, do use their liberty to the subversion of the imperfect, who by their example may be tempted to do as they do, although not convinced nor perswaded of the lawfulnesse of it. If we close with men in any part of superstition, wee strengthen those that are in superstition, and cause others to stumble, when by our example they relapse into their former superstition, from which they had escaped.

LXXX.

Extreme Unction is Superstition.

Jam. 5. 14. *Let them pray over him, anointing him with oyl, in the Name of the Lord.*

THe Papists doe *squeeze the holy oyle* of their *Extreme Unction* out of this Text, and with it they *bake one of their seven Sacraments.* But when we well consider the ordinary and constant custome of those Countreys, where the use of oyles and anointings was so common and so frequent, both for the living and for the dead bodies also, and is so to this day, this Popish Sacrament will prove as slippery as the oyle of which it is made; especially when we look well upon the Greek text, which stands thus: προσεύξάσθωσαν ἐπ' αὐτὸν, ἀλείψαντες ἔλαιον. *Let them pray over him, having anointed him, &c.* Where it is not in the present tense ἀλείφοντες, *anointing him*; nor is there an *Imperative* to enjoyne anointing, but it is *Aoristus primus*, *Participii*, (*having*

anointed him,) whereby it is presupposed and taken for granted, that according to their constant custome in other times and Countreys, they would not faile to bestow their unctions upon sick persons; but now the Apostle would perswade them to make prayer the chiefe thing, as a meanes to doe good, both to soule and body, being a remedy *best* against *sin*, and *good* against *sickneſſe: Pray over him, having anointed him*, think not that *anointing* will doe him any good without *praying*; *but the prayer of faith shall save the sick*. Therefore joyn supplications with your unctions. Jesus Christ who is the sole author of Sacraments, and hath *all power given unto him in heaven and in earth*, *Matth.* 28.18. and who onely can put *power* into *earthly* things for *heavenly* purposes, hath never instituted this to be a Sacrament. As for the place, *Mark* 6. 13. *They anointed with oyle many that were sick, and healed them*; it is not said that Christ commanded that anointing, but they might very well doe it as a received rite amongst all of that Countrey: for it appeareth by many places of Scripture compared together that *anointing with oyle* was a most frequent, common and ordinary thing amongst them. *Prov.* 27. 9. *Eccles.* 9.8. *Lu.* 23.56.

23 56. *Joh.* 12. 3. *Gen.* 50. 26. *Joh.* 19. 40. *Ezek.* 16. 9 *Isai.* 61. 3. *Psalm* 104. 15. *Psalm* 45. 7. *Deut.* 28. 4. where it is threatned as a judgment, that the olive shall not yield oyle to anoint themselves withal: as also, *Micah* 6 15. 2 *Sam.* 14. 2. *Dan.* 10. 3. *Amos* 6. 6. it was as common to anoint with oyle, as to drink wine, &c. *Mark* 14. 3, 8. *Matth.* 6. 17. where the *anointing of the head*, and the *washing of the face*, are by Christ put into one reckoning together.

Object. But if they object that this must needs be a Sacrament. *First*, because the *Elders* were to doe it: and *secondly*, because it was to be done *in the name of the Lord*; I answer to the

First, that the text doth not necessarily lay it upon the Elders. For the participle ἀλείψαντες, *having anointed*, may as well relate to any other persons about the sick. For we finde in the course of the Scripture, that Participles are not alwayes to be restrained to the same persons whereof the next verb speaks, but may imply other persons; as in the history of Christ crucifying, *Matth.* 27. 26. *when he had scourged Jesus*, (τὸν δὲ Ἰησοῦν φραγελλώσας) which is spoken of *Pilate* in the participle; but it is not likely that *Pilate* himselfe

scourged Jesus, but it was done by the executioners. Many like instances might be produced. However if the *Elders* did it, that does not make it a *Sacrament.*

And as to the *second*, I answer, that every thing which is to be done *in the name of the Lord*, is not a Sacrament; because we are generally commanded to doe *all we do in the name of the Lord Jesus*, *Col.* 3. 17. Besides, we may very fitly referre this clause by a *Metathesis* to the former words, *let them pray over him in the name of the Lord, when they have anointed him*, and then it is but the same condition that Christs promise presseth upon us, *Joh.* 16. 23. *Verily, verily I say unto you, whatsoever ye shall aske the Father in my name he will give it you.* But to winde up this discourse, let us hold fast this Truth, That nothing is a Sacrament but what Christ hath solemnly ordained as a visible rite to signifie some spirituall and invisible Thing, with a considerable note of frequencie or character of perpetuity put upon it. Such are onely Baptisme and the Supper of the Lord, which Christ by his Authority hath ordained solemnly. *First Baptisme*, at the time of his solemne departure out of this world by Ascension; by *water* to signifie the pouring

ing out of the Spirit of grace, and the washing away of sinne by his blood, with a promise of perpetuity annexed : *Loe I am with you alway to the end of the world, Mat.* 28. *Secondly the Lords Supper*, at the time of his Death, with great solemnitie after the Passeover; by *Bread and Wine* to signifie his flesh and blood, with a manifest character of frequencie and perpetuitie : *This doe as oft as ye drinke it in remembrance of mee. For as often as* &c. *ye doe shew the Lords death till hee come.* 1 *Cor.* 11. If every thing that the Apostles have used or commended, must needs be a Sacrament, then should we have more then seven, perhaps seventy and seven Sacraments. Why doe not the Papists make *Osculum sacrum* an eighth Sacrament, because the Apostle willeth the Romanes to *kisse one another With an holy kisse ? Rom.* 16. 16. *Cajetan*, one of their own Standard bearers, fights against them in this cause of *Extreme Unction*, in his Commentary upon this of *James*, who grants there was an Unction used by the Apostles for a time, as a Symbole of miraculous healing ; and now such Miraculous healing being ceased, why should the Ceremony be continued ? I confesse ingenuously that this

this custome of *Anointing* might insensibly by little and little degenerate into sacred solemnitie, or rather superstition (having no warrant from Christ) through the unadvertency of the first ages. For after this manner many other Corruptions and frivolous traditions were propagated, from the Jewes to the Christians, to the Greek and Latine Churches, as the Religious observations of holy dayes and sundry Judaicall Rites and Ceremonies, which had begun to infect the Christian Churches of *Galatia*, and the Church of *Colosse* even in *Pauls* time, *Galat.* 4. 10, 11. *c.* 5. 7, 8, 9. *this little leaven leavened the whole lump*, *Colos.* 2. 16, 17. and many of those superstitious practises are not yet expunged to this day. He that seeth the publick pomp and Stately Solemnities of Popish Religion, may justly thinke himselfe among the sons of *Levi* in all their *Pontificalibus*.

LXXXI.

Marriage with Christ.

Hos. 2. 19, 20. *I will betroth thee unto mee for ever*, &c.

TO know if you be married to Christ, inquire 1. How Christ hath wooed you?

2. How

2. How you have yeelded to Christs wooing? 3. Do you love Christ above all Creatures? 4. Can you shew a Contract or Covenant ratified on both sides? 5. Are you brought home to Christs bosome, bed and board-fellowship? 6. Is your will subject to Christ in all things?

LXXXII.

Christs curse is our blessing.

Gal 3. 13. *Christ hath redeemed us from the curse of the Law, being made a curse for us.*

CHrist being put *under the curse*, is the cause of our redemption *from the curse*. The curse of God held us so close prisoners, that we could not *get out*, till Christ himselfe *went in* in our stead. And why should we be shie to say that Christ hath *born the wrath of God*, when *Paul* saith, that *Christ was made a curse for us*? Which is worse of the two? The curse of God, or the wrath of God? Are not both all one? What else is it *to be made a curse* for us, but *to beare the wrath of God* due to us? Indeed when

when Christ was *crucified* for us, he was at that time *cursed* for us. *Paul* asserts this, and proves it from *Deut.*21. 23. *He that is hanged, is accursed of God*, or *Hebr. Is the curse of God.* Had not Christ once been *cursed* for us for a time, we could not have been made *blessed* creatures by him for ever; God himselfe contrived this way to bring us to his *blessednesse*, even by bringing Christ under our *cursednesse*. Questionlesse Christ did bear our *curse* when hee did beare our *sins*; for sin and the curse are unseparable. Oh the abundant and admirable, yea superabundant and superadmirable love of God, that would make Christ a curse to purchase a blessing for us! As *Jacob* put on *Esaus* rough garments to get his Fathers blessing: so Christ put on our sins and our curse to procure a blessing from the Father for us. This is the rarest exchange that ever was knowne, that Christ should exchange his righteousnesse for our sins, and his blessednesse for our curse. This may well cast us into a trance of admiration to all eternity! Compare 2 *Cor.* 5.21. *Gal* 4. 4.5. *Eph.*3.18,19.

LXXXIII.

The sounding of the Bowels.

Isai. 16. 11. *Wherefore my bowels shall sound as an harp for Moab, and mine inward parts for Kir-hareſh.*

HEre the consequent is put for to signifie and set out the antecedent. Great mourning (which is expressed by the inward sounding of the bowels, or by an internal sighing, or rather groaning aloud, that cannot be uttered vocally, nor written by letters and syllables, yet makes an audible noise after the manner of an harp, a noise very usuall when men are inwardly troubled or grieved) is put here to describe the grievous trouble and misery of *Moab*, which should cause great griefe and mourning. The Prophet hereby describeth the extreme calamity of *Moab*, and it is as much as if he had said: The destruction of it shall be so greivous, that it shall cause most grievous mourning, sighing, and groaning.

LXXXIIII.

The slighting of Gods Blessings.

Gen.25.32. *And Esau said, behold I am at the point to dye, and what profit shall this Birth-right do to me?*

Esau despised the blessing of God, both in *corporal* and in *spiritual* things, and the *selling* of his Birthright was but a concomitant symptome of the *selling* of his soul, and together with his birthright hee sold Christ. We see it often, that men neglecting the profits and benefits of their soules, doe also come to slight and despise the blessings of God for their bodies together with them, turning ill husbands for their present estates in this world, as well as for their future estates in the world to come, being profane persons, (as *Esau* is called, *Heb.*12.16,17.) equally prodigal of soule and body. There are not a few prophane *Esau's*, sacrificing themselves wholly to the service of their luftfull affections, sinful desires, and carnal appetites, both to the breaking of their estates, and to the damning

damning of their soules. God justly punisheth men with this folly, that they who will not know *the worth* of heavenly blessings, shall not know *the worth* of earthly blessings but by *the want* of them, as this *Esau*, and a generation of *Esauites* to this day. As some men sinfully love the world, and the things of the world, so these men sinfully despise the world, and slight the good things of the world, and not perceive the true use and comfort of these things; but as *Esau* sold his primogeniture, so have we known some of *Esau's sect* that have sold houses, lands, and estates of great value, for an old song (as the saying is) onely to make mony to spend in tavernes and ale-houses among their companions, to pay for their pots and pipes, to make merry at their cups and cards, and to have their dear-bought pleasure with their queans and harlots. Let men learne wisedome from *Esau's* folly, not lightly and vainely to part with their civil and temporal rights, whether it be birth-right or any other true and real right justly belonging unto us, (much lesse with our spiritual priviledges,) but to use our best indeavours by all honest and lawful wayes to preserve them, if possible, to our posterities, as blessings which God hath

hath bestowed upon us and ours. *Esau* should rather have parted with his life, then forfeited so great a priviledge for himselfe and all his children after him. But let his falling be for our warning.

Likewise note this from *Esau's* carriage, That men of corrupt minds, if they want but one small matter, which they eagerly and inordinately desire, presently vilifie and undervalue all the great mercies of God both present and to come. *Esau* wanting *Jacobs* red pottage, maketh no reckoning of any thing else, no not of his life, nor of his birthright. So did *Ahab* 1 *King.* 21.4. and proud *Haman*, *Esther* 5.13. and *Amnon*, 2 *Sam.*13.2.

LXXXV.

A Church-man may be a Hell-man.

*Mat.*7.21,22 compared with *Lu.*13.25.26.
Not every one that saith unto me Lord, Lord, shal enter into the kingdom of heaven, &c. Many shal say unto me in that day, Lord, Lord, have we not propheſied in thy name? &c. and thou hast taught in our streets, &c.

IT is no good plea to plead for admittance to Christ in heaven, becaus men have

have had admittance to Christ on earth in his ordinances. All that passe for Church-members *on earth*, shall not passe for the members of the Church *in heaven*. Let no man sooth up himselfe with this, that he must needs goe to heaven hereafter, because he goeth to Church here, and is called a good *Church-man*. Some goe to *Church*, that shall go to *Hell*; and it is neither hearing of Sermons onely, nor preaching of Sermons that can keep a man from damning. There are already some of the *divels limbs* in hell, that were Church-members, yea Church-preachers here on earth, even by Christs owne reception, as *Judas*, of whom it is said, *Joh.6.70. Have not I chosen you twelve, and one of you is a divell?* Compare *Acts* 5.1. and *chap.* 8.13. 1 *Cor.*6.8. *chap.*11.18. 2 *Cor.*12.20,21. *Tit.* 1.10,11,12,13,16. All the good that we can find in such kind of people, is, that they chuse the *faireſt path to hell*, and passe through some part of the way of heaven unto hell; wherein they are like that man who was led to be executed, but would by no meanes passe through that street wherein the plague was prevailing, but would needs goe that street to the gallows that was not infected: so these men passe

through the profession of Christianity to eternal destruction, and hopelesse, helplesse misery.

LXXXVI.

Good men faile sometimes.

Judg.8.23,24. *I will not rule over you, neither shall my son rule over you; the Lord shall rule over you.*

I Am in doubt whether *Gideon* bee more to bee commended for his *humility* in these verses, or to bee discommended for his *imprudence* and *indiscretion*, yea *superstition*, in the following verses. Sure I am, he is worthy to be *praised for*, and to be intimated *in* the former, and to be *dispraised for*, and not to be followed in the latter. No man in this world can earn pure *praises* without *dispraises*; if he be worthy of *praise* in one thing, he may be as worthy of *dispraise* in another thing; as the *Corinthians* whom *Paul* both praiseth and dispraiseth in one Chapter, 1 *Cor.*11.2. and *ver.*17. It was most excellent *selfe-denyal* in *Gideon* to cast away his *owne* honour, and to cast all his glory

glory upon *God*, setting up the Lord onely for a *Ruler* over himselfe, and over the people; a rare *example* for all *Magistrates*, teaching them to set up *Gods authority and soveraignty* above their owne, and to stand more for Gods *Prerogative* then for their owne *Preferment*. But by and by his foot trippeth, that he may well say of him as the common proverb is, *It is a good horse that never stumbleth.*

He took from the people all their golden *ear-rings*, and as *Aaron* made a *Calfe*, so *Gideon* made an *Ephod* out of his owne *devotion*, putting it in his owne City in *Ophrah*, and all Israel committed spiritual whoredome or idolatry with it, which thing became a snare to him and to his house. This was sinfull *will-worship*, and a piece of religion of his owne inventing, which is as unlawfull before God, as it is before men to vent mony of their owne coyning. And though in humility he refused before to take a *Kings* place upon him to rule; now he is bold to take *Gods* place upon him, to set up a new piece of religion, and he that conquered *Pride* before, now falls into spiritual *Pride*; and having refused to be a *Ruler* of the people, now he will be a *Ruler* of *God*, to prescribe him a new forme of his

selfe-devised religion, This was too bad. It is not enough for us to render to God what service we please, but what hee pleaseth; and our religious worship must bee such as he hath appointed, not such as wee have elected or imagined. Note, that *great* men, and *good* men, after great and good *atchievements*, may fall into foul faults; examples whereof abound from Scripture and experience. Good men doe not alwayes act like good men, but sometimes a good person may doe an evil action. I should wonder much, if the best tree in the orchard should not have some *unripe* fruit, and some *rotten*, or *worme-eaten*, *&c.*

LXXXVII.

Justification not by works.

Rom.4.9,10. *For we say, that faith was reckoned to Abraham for righteousnesse: How was it then reckoned? when he was in Circumcision or in uncircumcision? not in circumcision, but in uncircumcision.*

HEre *Paul* proves that we are not justified by the works of the Law, because *Abraham* was justified by faith, and his *faith was reckoned to him for righteous-*

nesse, even in his uncircumcision, or before he was circumcised. This is cleare in the history from *Gen.* 15.6. Circumcision was the *first* work of the Law, being applyed to children eight dayes old; and it was one of the *hardest* tasks under the Law, being a *difficult* piece of service, both for *Parents* in circumcising their children, and in *children* being circumcised, which fetched blood and skin from their bodies, and put them to great paines: this was more then all the Sacrifices; yet this work did not justifie *Abraham*, who was before declared just by imputation. And if such a *prime* work of the Law, as circumcision, was no ingredient unto *Abrahams* justification, then certainly other workes of an inferiour nature will hold no water in the matter of our justification. *Abrahams* circumcision was but an outward sign or seal to declare his righteousnes, so are all other good works (in a manner) but outward signes of our justification by faith in the righteousnesse of God in Christ; whereby it is evidenced as by certaine fruits, that a man is justified. Onely this is the difference, that circumcision was a signe of Sacramental obsignation, *ver.* 11. but other good works are signs of manifestation or demonstration to

prove our faith to bee sound faith, *Jam.*2. 18. Thus *Paul* writing to the *Romanes*, who were uncircumcised Gentiles, makes it appeare, that they in their uncircumcision had a right to justification by faith in Christ, notwithstanding their uncircumcision or non-observation of the Law, as well as the Jewes in their circumcision.

LXXXVIII.

Gods presence in sickness.

Gen. 18. 1. *And the Lord appeared to him in the plaines of Mamre.*

I Had almost subscribed to that Rabbinicall notion; that this apparition of God came to *Abraham* as soon as ever hee was circumcised, to comfort him and his family in their soreness, whilst they were in pains in the circumcised parts; because his circumcision was the last thing related in the former Chapter. But when I see *Abraham* running to meet his ghests, *verse* 2. I cannot believe that he had any paine of a wound in the circumcised parts, and therefore this passage came to passe at some other time.

But

But yet wee have sufficient cause to believe, that God did comfort *Abraham* also at that time with his blessed presence in that condition, when both himselfe, and all his Houshold were full of painefull aches, and stood in need of extraordinary comforts. For God hath given a standing promise to this purpose, that hee will be our Bed-maker in our bed-rid estate. *Psalme* 41. 3. And though that promise was not extant in writing in *Abrahams* time, yet it was certainly written in the heart of God primitively, and from thence transcribed into the hearts of the Patriarchs of old, who undoubtedly received and perceived the promises of God, and found and felt the most sweet and comfortable accomplishments of them in their hearts, though they never read them in any books.

LXXXIX.

The Fear of God is the best wisedome.

Job. 28. 28. *And unto Man he said: Behold the fear of the Lord, that is wisedome; and to depart from evil is understanding.*

A Weighty emphasis lyes in the word, *Man: and unto Man he said, &c. Job* having spoken of other creatures, and their natures or properties in the former verses, he speaketh *this* as from God unto *Man*, being most fit and accommodate to the nature and property of *Man*, as *Man*. Wisedome and understanding is most proper for *Man*, and most futable to *Man*, as he is a *Man*. Because *Man* is a *reasonable* creature, and *reason* is the peculiar dignity of *Man* in the sphere of his place, whereby he is elevated above other natures, therfore it is the most proper property of *Man* beyond beasts and other inferiour creatures to look after *wisedome*, which is the best perfection of *reason*. As every other creature doth

doth act according to its principle in its owne kind; so should *Man* in his kind act by a principle of *wisedome*, which consists in the *fear of God*. As the *clouds* send forth raine, the *aire* wind, the *earth* all manner of fruits, the *vine* bringeth forth grapes, the *fig-tree figs*, &c. So *Mans* fruit, as *Man*, should be *reasonable service* to God, walking in his fear, and departing from evill. *Rom.* 12.1. This was to have been the very *wisedome* of *Adam* in innocency, but that Satan led him to *folly*. *Job* here declareth that it is the best improvement of *reason* to fear God: when a man walks according to this prime principle of *right reason*, then he guides his affaires with discretion, seeking his chiefest good and highest happinesse in Gods way. This becomes *Man* well, and this makes him wise. It is the most reasonable thing in the world, and the first lesson of pure wisedome to fear God. *Prov.* 1.7. And contrarily it is the most absurd and unreasonable thing in the world for *Man* to cast off Gods will, and to set up sin above God. Hereby *Man* do's degenerate into the disposition of the *bruitish* nature that is beneath him, becoming void of right reason, and of good understanding, frustrating the end of his creation, disappointing Gods order,

der, and deposing himselfe from his owne excellencie. The *Feare of God* is so farre from abasing *Man*, that it rather heightens his excellencie, and advanceth him to higher elevation of honour and Dignity with God. That Man that stoopeth to God, shall be advanced as high as God can lift him, *1 Sam.* 2. 30. The Lord teach us this true and pious policy.

XC.

Scriptures reconciled.

2 Sam. 8. 13. *And David gat him a name, when he returned from smiting of the Syrians in the valley of Salt, being eighteen thousand men.*

THis Valley of *Salt* was in the Countrie of the Edomites, a place famous for severall battels. See 2 *Kings* 14. 7. *Amaziah King of Judah slew of Edom in the valley of Salt ten thousand.* Belike it was a great vale betwixt the Edomites and Israelites, where, in *Davids* time the Edomites and Syrians joyned their forces in battell against *David* (vers. 5.) To let us reconcile the seeming difference betwixt this place and the title of *Psal.* 60. where it

it is said, that *Joab smote of Edom in the valley of Salt twelve thousand*, and in this chapter *vers.* 5. *David slew of the Syrians two and twenty thousand men*; and contrary to both, it is said here *vers.* 13. in this recapitulation, *eighteen thousand.* (Here is great oddes.) And in 1 *Chron.* 18. 12. this exploit is ascribed to *Abishai*, which is here given to *David*; and in the *tit. of Psal.* 60. to *Joab.*

First it is easily seene in the history that there is no difference at all in this, that our text speaks of the *Syrians*, and the 60th. *Psalme* speaks of *Edom*; because *Edom* and *Syria* were both one in this expedition, and therefore sometimes one is named and sometimes another, as appeares by comparing the 5th. verse and v. 13th.

Secondly; as for the *Summes* of the slaine it is evidently thus: The whole summe of all that were slaine, called *Syrians*, *ver.* 5. but containing the Edomites together, was 22000. This account is set down on the head of the History, taking all into the reckoning, both fighting men, and those that looked to the Ammunition, *vers.* 5. But then those 18000. *vers.* 13. were onely the maine Battalia, omitting them that looked to the stuffe. These *Abishai* routed

routed first, which is reported, 1 *Chron.* 18. 12. But they were reckoned onely 12000. in the 60th *Psalme*, because it is very probable, that after *Abishai* had once begun the battell and broken the ranks of the whole fighting body of the enemie (consisting of *eighteen thousand*;) *Joab* did then second him, and chiefly fought with *twelve thousand* Edomites, and foiled them, whilest *Abishai* the brother of *Joab* was busie in beating the rest of the Syrians, being *six thousand*. Both which latter numbers being added together make up 18000. But the *twelve thousand* are only mentioned in the *Psalme*, which was the chiefe part of the Victory, and the rest are past by in silence. And for the title of a *Psalme* that was sufficient.

Thirdly, Concerning the *Persons* by whom this piece of service was performed, *viz. David*, *Abishai* and *Joab*, we need not stumble at a straw, nor seek a knot in a bulrush. For *David* did it as King, by imploying of *Abishai* and *Joab*. The sons of *Zerviah*, as the *Generalls* over his forces.

XCI.

A good mans end is good.

Psal. 37. 37. *Mark the perfect man, and behold the upright; for the end of that man is peace.*

ALl is well that *ends* well. Though the *life* of a good man seemes sad, yet his *end* is joyfull. Wicked men doe act a *Tragedy*, they *beginne* merrily and *end* dolefully. But the godly act a *Comedy*, they *begin* dolefully and *end* merrily. This made *Balaam* so desirous to die the *Death* of the righteous, though he cared not to live the *life* of the righteous, as we may reade in his short prayer: *Let my last end be like his, Numb.* 23. 10. A Saint may have a *foule morning*, but he shall not faile of a *faire evening*. *Exitus acta probat*; the event proves the atchievement. This Proverb will be found very true, if we can but stay for the ultimate event of all things, till the last *Exit* comes. We shall see after Death, and the day of Judgement what successe every mans action hath. Stay but a little

a little to see the Clause of this Scene, and then you shall meet with a true decision of all Controversies that ever have been since the beginning of the world. A good Souldier will not determine of his good successe, by the heat of the Skirmish, or by the strokes and wounds given and taken in the battell, but by the *last end and issue* of the Day. If at last he can put his foes to the foile, the Victory is his and he hath prospered. Christ himselfe had no Peace nor Victory till after his Death. A Merchant Adventurer doth not judge of the good Successe of his adventures by the present tempests, stormes and dangers wherein he is; but if in the *end* of his troubles he arrives safely at home with his vessell full of treasure, his voyage is counted a good voyage, and every man saith, *He hath sped well.* Such is the Conclusion of a godly Mans life.

XCII.

XCII.

The Improvement of Peace.

2 Chron. 4. 1. *He made an altar of brasse, twentie cubits was the length thereof, and twentie cubits the breadth thereof and ten cubits the height thereof.*

Moses Altar was but five Cubits in length, and five in breadth, and three in height, *Exod.* 27. 1. but *Solomons* Altar is foure times as big and above. One reason hereof was this, because *Moses* was in a warfare, in an unsetled condition, in the wildernesse, in continuall travell, full of troubles, and could not conveniently carrie about an Alar of that bignesse. But *Solomon* was on his throne, in a tranquillous estate, setled in quiet possession of his Kingdome, and as his name was, so was he, a true *Solomon*, or *Peaceable.* Thus it ought to be, when we have more Peace and Prosperity then others, our service must bee more then theirs according to proportion. *Solomons Temple* must outstrip *Moses his tabernacle* in beauty and glory, and *Solomons*

mons Altar must exceed the bigneſſe of *Moſes his Altar.* In our peace and plenty our holineſſe ſhould out-ſhine theirs that are in want and miſery. When God layes not ſo much *ſorrow* upon us as upon others, we ſhould lay the more *duty* upon our ſelves. If God ſend us fewer *croſſes* and more *comforts*, let us return more *ſervice*, and commit leſſe *evill.* We living under Chriſtian Governours, free from *Perſecution*, ſhould give our ſelves the more to *ſanctification* in a holy converſation. Since God ſpareth our *paſſive* obedience, let us not ſpare our *active* obedience. Our fore-fathers were fighting againſt *ſharp ſtinging paines* and torments, let us now war againſt *ſweet ſinging luſts* and pleaſures. They conquered the torments of fire and *Flames*, let us now conquer the *fiery* darts of *flaming luſts.* The more *mercy* we have from God, the more *duty* let God have from us; according to the patterne of that Infant-Church, *Act.* 9. 31. *Then had the Churches reſt throughout all Judea and Galilee, and Samaria, and were edified, and walking in the fear of the Lord, and in the comfort of the holy Ghoſt, were multiplyed.* With the children of God it is thus; the *better* it is with them, the *better* they are: but with the children

children of the divell it is thus; the *better* it is with them, the *worse* they are; and perhaps it were *better* for them if it were not so *well* with them.

XCII.

The Pastors Dutie.

Joh. 21. 15. *Feed my Lambes.* Vers. 16. *Feede my Sheep.* Vers. 17. *Feed my Sheep.*

CHrist having asked *Peter* of his love no lesse then *three times*, secretly to put him in minde of his *threefold Deniall* of Christ, he charges him so many times with the *feeding of his sheep*; intimating thereby that it was expected that he should use double and treble diligence in looking to Christs flock, to make some amends for his former double and treble miscarriage. The Pope, calling himselfe *Peters* Successor, from hence claimes an Universall Episcopacie over the whole Catholick Church. But certainly such a thing was never in Christs intention when he spoke these words. And how can the Pope be *Peters*

Succeſſor, that does not *Peters worke?* He is ſo farre from *feeding* Chriſts Lambes and ſheep, that he rather *fleeces* the flock, *flayes* the ſheep, and like a wolfe *worrieth* the lambes. Verily hee is the *great Murder of Soules*, like his Father the Divel, who was a Murderer from the beginning. How can he be a *Feeder* of Chriſts flock, who keeps their *meate* from them, prohibiting the Scriptures, the ſincere milk of the word of God? All that Chriſt here aimes at is plainly this; that *Peter* as a Paſtor ſhould be carefull to guide the ſoules of men and women like a faithfull *Shepherd*, and to feed them with the bread of life, the word of God, and this with all diligence, prudence and perſeverance; which the threefold charge doth tacitely import. This is alſo the generall Dutie of all Biſhops, or Paſtors and Elders, as *Peter* himſelfe informeth us, putting himſelfe into the liſt of Elders, 1 *Pet.* 5. 1,2, 3. This Dutie conſiſteth in two parts, the one is conſtant Inſtruction by teaching and preaching, 2 *Tim.* 4. 1,2. the other is a carefull Inſpection or overſeeing of the flock, *Hebr.* 13. 7. 17. 24. It is the dutie of a carefull Shepherd or ſervant that lookes to cattel, not onely to *feed and water*

water them in due season, but also to *observe and take notice* of their feeding and drinking; and the servant is blame-worthie for his careleſſe neglect, if he regard not when cattell refuſe their meat and drinke: No leſſe are the Miniſters of Gods houſe to blame, if they doe not obſerve what perſons there are that feed upon the bread of life, and who they are that refuſe it. And as a faithfull Shepherd or Keeper of cattell will ſee that his cattell doe *feed*, and if any *forſake* their meat or water, he will tell his maſter of it: ſo a faithfull Paſtor will looke to the *feeding* of the ſoules of Chriſts people; and if any ſoules *forſake* the word of life, he will ſpeake to Chriſt his Lord and Maſter in a way of *prayer*, leſt ſuch ſoules ſhould pine and periſh for ever.

XCIII.

Idolatry reproved.

Amos 5.26. *You have borne the tabernacle of your Moloch, (or Siccoth your King) and Chion your images, the star of your God, which yee made to your selves.*

IN the Hebrew כיון *Chijun* signifies *Saturne*, whom the *Persians* or *Arabians* called *Chijun*, and *Amos* here aimes at that time when Israel was in the wilderneſſe of *Arabia*, where they committed this foul Idolatry, and called the Heathen God after the Arabick language, *Chijun*, or *Chivan*, whence the Prophet *Amos* retained ſtill the ſame name. The images of this idol-god, as it appeares by this Scripture, were enſhrined in ſome little portable tabernacles, (as *Diana* alſo of the *Epheſians*, *Acts* 19.24.) which the people, as many of them as were given to idolatry, carried about with them among their ſtuffe. The Hebrew word *Siccoth* is Tabernacles, (*à radice*, סכך *tegere, operire, protegere, obduce-*

re,) it being in the plural number, imports a great number or multitude of them. The figure which they made to worship, was a *ſtar*, the figure of the Planet *Saturne*. But why doth *Steven* in *Acts* 7. 43. call him him *Remphan*? Becauſe he ſpeakes by the tranſlation of the *Septuagint*, who tranſlate *Chijun* in the Egyptian appellation, as being Tranſlatours and Interpreters of the Bible for *Ptolomy* the King of Egypt, and ſo retaine the Egyptian name *Remphan* in their Greek tranſlation. For the Egyptians call *Saturn Remphan* in their language.

XCIV.

The Idolatrie of the Gentiles.

Act. 19.24. *Which made ſilver Shrines for Diana.*

THe Greeke hath it thus: Ποιῶν ναὸς ἀργυρᾶς Ἀρτέμιδος, *making the ſilver Temples of Diana.* Theſe were no great Temples, but little portable Silver Chappels, ſmall Tabernacles, moveable, which they

might carry about with them, representing the forme of the *Ephesian* Temple of *Diana*, after whose patterne these were made, having the Image of *Diana* enshrined in them; even as the Jewes of old in the Desert of *Arabia* carried the Planet *Saturn* in Shrines, according to the former Note upon *Amos* 5. 26. and as the same Grove, which *Josiah* the Reformer brought out of the house of the Lord (2 *Kings* 23. 6.) was not a natural but an artificiall grove, or a graven Image of the grove, carved either in wood, or Lead, or Silver, or some other mettal, as is expressed, *Ibid. c.* 21. *vers.* 7. These prettie little Silver-Chappels of *Diana* were bought up in great abundance, and brought great gaine to that Trade that made them, of which *Demetrius* was one, who with the rest of the Crafts-men grew rich by this Superstitious Invention, and throve very well by this gainefull piece of Devotion in the Worship of *Diana*. Hence arose the quarrell and Controversie. The great Goddesse *Diana* was pretended, but their owne profit was intended. It may very probably be thought, that at this time there was a solemne confluence of the people of the lesser *Asia*, to the holy Sports called

called the Olympick Games, which were celebrated once in five years, from which they reckoned their yeares, as wee doe from the birth of Christ, which is the Christians *Epocha* all over the World. These publick solemnities they observed for the honour of their Gods, and *Diana* was now one of the chief of their female-Deities. Now if the people could have beene perswaded (as *Paul* did endeavour to doe) that these enshrined Idolilloes of *Diana*, so much bought up by the people, were no Gods, because made with Mens hands, it would have been much out of the Craftsmens way, at this time especially looking for a rich Market and a quick return.

Beza on this tells us of *Coines*, and that himself saw two old Coines with the Temple of *Diana* and the Goddesse in it stamped on the one side, imprinting the Figure thereof in his Annotations. Let the Reader chuse either this or the former opinion. Haply both Silver-coins and Silver-shrines might be in great request for double honour of *Diana*: and who knowes but Silver-shrines or Chappels were of the newest fashion? perhaps *Demetrius* his owne late Invention, which be-like might goe off the more

currantly for the novelty of it. But I will not urge this, being but my gheſſe. Neither need we trouble our ſelves much about their Superſtitions, which rather deſerve to be ſlighted and forgotten, then to be curiouſly inquired into. Bleſſed be Chriſt who hath delivered us from that groſſe Darkeneſſe of Ignorance and Idolatrie.

XCV.

Christs presence in the Lords Supper.

Mat. 26. 26. *This is my Body.* verſ. 28. *This is my blood.*

HEre we muſt ſaile by, and avoid two dangerous Rocks, upon which ſome have ſplit themſelves. The one is *Tranſubſtantiation*, whereby the Papiſts deceive their people, teaching that the Bread and Wine is *tranſubſtantiated*, or turned into the very ſubſtance of Chriſts fleſh, and blood, by a Supernaturall Alteration, retaining onely the accidents of Bread and Wine. A ſtrange *Metamorphoſis*. Hence proceeds their *Adoration* of the Hoſtie of the

the Masse, the relicks of which Adoration, is still among some of us in kneeling to the Elements of Bread and Wine. But Christ here did not undertake to turn Bread and Wine into flesh and blood, as hee turned water into wine at *Cana* in *Galilee*; but to institute a Monument and Memoriall of his Death for ever in his Church. If Christ had turned the Bread and Wine into the substance of his flesh and blood, it would have incorporated it selfe into Christs Body, and it would have stuck to his fingers as an essentiall part of himself: Christ himselfe did eat of this Bread, and drinke of this Wine; and what horrible Impiety would this be, to assert that Christ did eat and drinke the very substance of his own flesh and blood? Did not Christ appoint this Bread and Wine for a *remembrance* of his Body crucified? Then his body is absent sure, or else we could not be said to *doe this in remembrance of him*, if he were essentially present. And hereby we shew his Death till hee come, and therefore he is not essentially there present with his Body. Neither may we beleeve that the Apostles had any thoughts of eating of Christs very flesh and his very blood substantially, when Christ was yet alive at

at the table eating and drinking with them.

The other Rock to be avoided is *Consubstantiation*, which some assert, holding that Christs flesh and blood is Consubstantially in, with, and under the bread and wine, *per indistantiam substantiæ*, or *per contactum substantialem*; that is, by an union or conjunction of substances, or by a substantiall contact or touch. To uphold this opinion, they maintaine the Ubiquitie of Christs Humanity by vertue of its personall conjunction with the Deity. This makes the Body of Christ substantially present to all other things. And if so, what advantage hath the Sacrament more then other creatures have, by this? Christ speaks not any thing to this purpose neither directly nor indirectly. But the plaine and true meaning of Christ is this briefly: " This Bread is the Sacra-
" ment, or visible Monument and pledge
" of my Body broken for you. In this manner *Paul* saith, 1 *Cor.* 11. 25. *The Cup is the New Testament in my blood.* How? Is the Cup the very essence and substance of a Testament? or is the New Testament essentially in the Cup? No. But *the Cup*, or rather the *wine in the Cup*

(*continens*

(*continens pro re contentâ*,) is the solemne Sacrament, or the standing Monument of the New Testament in Christs blood, or a token of the same, and a Spirituall *Seale* unto it, even as Circumcision is called the *Seale of the Righteousnesse of Faith*, *Rom.*4 11. Thus the Easter-Lamb, the Sacrament of the old Testament, is called the *Passeover*, becaus it did signifie the passing over of the destroying Angel. Christs words must bee understood after the manner of a Testament. When a dying man delivereth his Testament in writing, hee saith; *This is my last will and Testament*. The *will* of the Man is properly in the soule of man, and the thing willed or desired by him is but consigned, declared, manifested in the Paper, and the writing is onely a *Consignation* of his will, the essence and substance of his will is not crept into the paper. Likewise when a dying man bestowes a bond upon his friend, hee saith, *This bond is twenty pounds, which I give you*. All men know that his meaning is, the bond is an *assurance* of twenty pounds. When a husband gives his Spouse a ring, saying, *This is my love to you*; every man knoweth his meaning is, that that ring is a token and pledge of his love. In the same

same sense Christ being now to leave the world, making his last Testament for a farewell, he ordaineth *bread and wine* as a perpetual ordinance, saying, *This is my Body, this is my blood*; meaning thereby that the bread and wine should be a visible token, a sure pledge, a certaine testimony, a lasting monument, a standing memorial, a perpetual Sacrament of his body broken, and of his blood shed for us.

XCVI.

Affliction is to be chosen rather then sin.

Heb. 11.25. *Choosing rather to suffer affliction with the people of God, then to enjoy the pleasures of sin for a season.*

IT is better to chuse godlinesse with misery, then wickednesse with prosperity. Yea, it is far better to suffer and dye with Christ and his people, then to reigne and rule in this world with wicked Kings and Emperours. There is a greater sweetnesse in the teares, sighs, groans, and crosses of Gods children,

children, then in all the merry laughters of the Theaters among the Stage-Players of this world. I would rather be whipt with the ſame laſh wherewith Chriſt was ſcourged, then be crowned with the ſame crown wherewith *Herod* was adorned. *Moſes* is juſtly commended for making a wiſe choice to joyne rather with the *ſuffering* party, with the people of God, then with the *ſining* party, with the King and Court of *Egypt*. Teach us this wiſedome O Lord, rather to ſuffer a thouſand ſufferings, then by ſinning to ſave our ſelves from ſuffering. See *Job* 36. 21. *Afflicted Godlineſſe* is better at any time then *proſpering wickedneſſe*.

XCVII.

Preſumptuous ſins reproach God.

Numb. 15. 30. *The ſoul that doth ought preſumptuouſly* (Hebr. *with an high-hand,*) *the ſame reproacheth the Lord.*

WHen Gods people ſin *boldly* and proudly without fear, it doth much reflect upon God, and turns to his *reproach* exceedingly. Such a ſinner doth in effect revile

revile God to his face, and vilifie him not onely in his heart, but proclaimeth to the whole World, that God is not to be regarded, nor to bee obeyed, nor to bee feared. This is as bad as if a man should lift up his hand on high to heaven, and threaten to pull God out from thence, as the *Hebrew* intimates. Every presumptuous sin is an *actuall blasphemy* against God, and it draws others to reproach God. It causeth the Heathen to cast dust and durt upon his holy Name, when lewdnesse is committed among Christians. *Rom.*2.23,24. *Ezek.* 20. 27,28. We had need to pray, *Keep back thy servant from presumptuous sins, let them not have dominion over me. Psal.*19.13.

FINIS.

An APPENDIX.

Finding that there lacketh but two Notes of a full Century, there being printed in the Treatise XCVIII Titles (though the Printer misreckoneth them but XCVII, whose mistake, I pray, may be corrected in the Numbers of the Titles from the XCIII Title to the end of the Book) I thought it fitting to add two more Titles to make the number a compleat Hundred.

XCIX.

Sacramentall Examination.

1 COR. 11. 28. *But let a man examine himself, and so let him eat of that bread, and drink of that cup.*

IN this and the adjacent passages the Apostle doth endeavour the *publick* Regulation and Reformation of the *publick* Ordinance of the Lords supper in the Church of *Corinth*, where it was much profaned. To this purpose among other Directions this is a chife one: *Let a man examine himself, and so let him eate &c. Gr.* let him *prove*, or *approve*, or *allow* himselfe, as a man is said to *prove a will*, that is, to approve it. No man may be received to sacrament-communion without previous

brobation, examination and approbation. Let no man think that he may have a ticket to passe, by his secret, private, retired, personal, un-observed, hom-performed, closet-examination, as if this were all here aimed at, that a man should only and singly examine himself. No such matter. For all the passages of this Discourse in general do wholly tend to an *Ecclesiastical process*. His scope is not now to rectifie *private* miscarriages, but to reform the *publick* misgovernment of the Church about this ordinance, and in order thereunto he prescribes this as a *publick Rule*, which the Church of Corinth, and all Churches and Church-rulers ought to walke by. The Greek is δοκιμαζέτω ἑαυτὸν, which signifies not only *a probation of himself*, terminating in himselfe for his own private satisfaction (though this be necessary, yet this is nothing to the Church) but it imports over and above a Probation also, or *Approbation* of himself to others, for the satisfaction of the Church, proving himself so as that the Church of God can approve of him. The Apostle here doth not drive a *Closet-designe*, but all his counsel is for a *Church Reformation*, not prescribing *closet duties*, but appointing the *publick order* in

in the Administration of the sacrament. *Verba intelligenda sunt secundum subiectam materiam.* Words must be taken according as the subject matter doth require. Δόκιμος, (from whence δοκιμάζω is derived) signifies *probus, probatus, spectatus*, proved, approved, or allowed; as ἀργύριον δόκιμον, *pro bapecunia*, currant and lawful money. It is also used of a person of approved fidelitie and integrity in this chapter, verse 19. And accordingly δοκιμάζειν denotes such a probation or *examination* as makes a man δοκιμὸν, a proved, or an *approved* man. Hence δοκιμασία, *probatio*, doth import such an Examination, probation or Inquisition as is used when a Man is to be admitted to an office, to trie his fitnes or unfitnes for it.

That this *Examination* or Probation should be performed before the Church as Church-Rulers, is neither absurd nor hard to prove, if we consider,

First the universal practice of al the former Churches of Christ in all ages ever since the Apostles dayes, taking its original undoubtedly from the Apostles practise, as might easily be evidenced from Antiquitie. It was never knowne that *Church members* and *supper-Communicants*

were both of on and the same latitude or extent.

Secondly, if we consider the bad and sad fruits and effects that must inevitably follow, when no such *Probation* is used before the Sacrament, as the sinful Prostitution and *Profanation* of that ordinance, the hardning wicked men in their sins, and the lamentable soule-murder that by this meanes is multiplied, and we may say that hence is that *epidemical profaneness* in the midst of us, because no distinction at all hath beene made amongst us *betwixt the precious and the vile, between the holy and profane, (Jer.15.19 Ezek.22.26)* besides the confusion and *dis-order* in the Administration of the Lords Supper, that must needes proceed from a promiscuous Communion without preceding Examination; whereby not only ignorant and scandalous persons, but very Idiotes, and natural fools, and distracted men may partake of the Sacrament, as we have known it in some places. Yea, what should hinder, but that a Turk, or a Jew, or a Heathen may receive it in meere mockage and in despight of Christ, when *no account* at all is given or taken beforehand by the Communicants, and no inquiry is made into

to the qualities and fitneſſe or unfitneſſe of perſons, ere they receive the ſacrament?

Thirdly, if we conſider the eſſential Nature of the Ordinance, which is of ſuch high Dignitie, that it may not be expoſed to every mans privat *intruſion*, but muſt be regularly and deliberately beſtowed. Chriſt himſelfe did not inſtitute the Lords Supper til he had ſpent along time in teaching and inſtructing his Diſciples, and training them for his way of Goſpel-Doctrine and goſpel worſhip. This Ordinance was the *laſt Accompliſhment* of all his Ordinances. Undoubtedly there is more required to the Adminiſtration of it then to that of Baptiſme, and a man may be capable of other Ordinances before he may be admitted unto this. It is ſaid the Apoſtles *aid break bread from houſe to houſe*, *Act.* 2. 46. This was to know their Communicants; they did not break bread with the promiſcuous multitude *in the Temple*; this contradiſtinction is very punctually recorded thus, and exactly to be marked by us: *They continuing daily with one accord in the Temple, and breaking bread from houſe to houſe, &c.* intimating that Preaching was more *publick*, and the Sacrament more *pri-*

vate. Though Commonly this is interpreted of their own *ordinarie meals*, yet (under Correction) that is too to small a matter, and indeed a thing too penurious to deserve such a *solemne* Record in this compendious historie, neither is there anie proof at all for it. But admitt there was eating and drinking in an ordinary way; yet it was their *Agapæ*, or Feasts of love, which were commonly ioyned with the Sacrament together, as is wel known. It is nothing against us in this cause, that *Breaking of bread* is mentioned once before, *Ver.*42. as if therefore this must needes be meant only of common eating. Nothing is more frequent in the Scripture then to mention one thing twice even in one chapter, as I could abundantly prove, if it might not be tedious. How exact was Christ himself, who might have given the first sacrament to all the *multitude* of his baptized Disciples, if it had beene his mind to have it a *Common* Ordinance. But No. He makes choise only of the *best* of his Disciples, and takes such a course as to bring them first to an *open Examen* and Probation (*Mat.* 26.21,22, and everie one said, *Master is it I?*) which practise certainly should teach us something, if we had but teacheable spirits.

ſpirits. For all this was written for our Pattern and imitation. Nay, *Judas* was caſhiered, and by a Publick diſcovery made to quit the place, before the ſupper was given, if *John* may be believed, who is the moſt exquiſite Chonologer, and relates things moſt nicely in order to time. See *Joh.* 13.30. *He then having received the ſop, went immediately out*: ſurely this ſop was no part of the Lords ſupper, but this was done before, as *Mathew* and *Marke* alſo teſtifie. Reade *Mat.*26.20 *& ſeq. Mark* 14 18, *& ſeq.* As for *Luke* (it is true) he reports it as done after, but that is no matter, becauſe *Luke* doth not report things Chronologically, and obſerves not the ſucceſſion of time in the Hiſtorie, as the judicious reader may preſently perceive by *Luke*.22 24 where things are related after the ſacrament, which were done long before. Theſe things are cleare. *But if any man ſeeme to be contentious, we have no ſuch cuſtome, nor the Churches of God.*

Verily the Lords Supper was not ordained and appointed for a *Converting Ordinance*, whatſoever ſome *ſelf-wiſe* perſons have lately invented and vented to the contrary; who, forgeting their Catechiſmes, will be the bold Correctors not only

of the late assembly, but of all the reformed Authors, who unanimously hold the Lords Supper a *confirming*, and not a *converting* ordinance. The Lords Supper was never used by Christ and his Apostles for the *converting* of the unconverted; for Christ did not institute the Lords Supper, til all those soules were converted to him that should be converted by himself before his death. But just when Christ was at the point of death, and there was danger lest they might fal off, Christ then ordained this knitting ordinance, to establish them to hold what they had. But when men are resolved to maintaine their owne wayes, they will find out many a shift rather then be beaten out of their way, and such a poor shift is this; That the Lords Supper is *converting, though not from Heathenisme to Christianity, yet from common Christianitie, to the life of Grace and Holinesse.* See what logick here is: Though this wind cannot blow a feather over the *gates*, yet it may easily from the gates over the highest steeple, &c. Though this Coach be not fit to conveigh a man from our towne to *Market-Harborough*, yet it is fit to convey him from thence to *London*, or to *Canterbury*, &c. Though this horse cannot carry

ry me to *Bedford*, yet the same horse may well carry me to *Constantinople* &c. Though this boat be not able to ship me to *Gravesend*, yet the same may ship me from *Gravesend* to *Amsterdam*. So wisely do men here argue. *Though the Lords Supper may not convert a man to become a common Christian; yet it may convert a loose Christian to become a spiritual, holy and heavenly person.* Is there not a wider distance betwixt nature and grace, then betwixt nature and nature?

Fourthly and lastly, consider this, that if every private Christian by his private examination may intrude himselfe into the Sacraments, and if it be his right upon his *owne private account* to lay hold of it, without *Church Approbation*; then what great use or neede is there of a Ministry at all to dispense it? By the same Authority wherby he allowes himselfe to the Sacrament, he may give himselfe the Sacrament, and administer Baptisme to himself, or intrude himselfe into the office of preaching. All these things are of equal Authority; yea, since the Lords Supper is commonly taken for the greatest and highest ordinance, (which we will not now dispute) certainly they that may licence themselves to the greater, may as wel licence themselves to the lesser.

leſſer. I am apt to think, that our late exorbitances and diſorderly *Vſurpations* of the publick office of teaching and preaching, hath beene a juſt puniſhment from God (who often puniſhes one ſin with another in the ſame kind) for our diſſoluteneſſe about the Sacrament; and if we reforme not this ſin, God may not repent of his judgment, but may ſay thus to the Miniſtry: If you ſuffer men uncatechized and untryed, to intrude themſelves into the communion, meerly upon a blind-fold conceit of their private *Self-examination*, you ſhall have them alſo intrude themſelves into Miniſterial offices meerly upon the like blind-fold conceit of their owne *Self-approbation*. But Chriſt make us *wiſe*, to know our duties, and *willing* to doe them, to prevent ſin and judgement.

C. *Beſt*

C.

Best knowne Truths are most to be presſed.

1 Cor. 6. 2. *Doye not know that the Saints ſhall judg the world?*

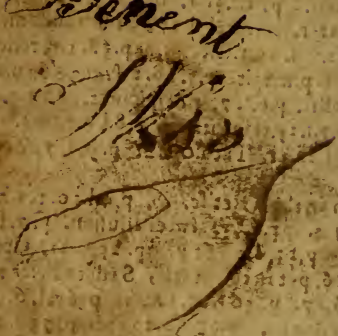
The Apoſtle urgeth and preſſeth the Corinthians with their own *knowledge*, no leſs then ſix times in this one chapter, ſaying, *Know ye not* this or that? ver 2,3, 9 15,16,19, whence we muſt learne this Note, That the *moſt known truths are moſt to be preſſed.* Though men may object and ſay: *We know all this you tel us*, yet that matters not, but ſtil the more they know a thing the more it muſt be urged upon them, for better and more ſpiritual improvement. This is the conſtant method of the Apoſtles, and it is fit that all miniſters ſhould follow that Apoſtolical way of teaching. Compare to this purpoſe *Rom* 3.19.*ch*.6.3,16 *ch* 7.1,14.*ch*.8.22,28. 1.*Cor*.3.16 *Ch*.5 6. *Ch* 8.4 *Ch*.9.13,24. *Ch*. 12 2.*Eph*.5.2. 2 *Pet*.3.17. 1 *Jo*.2.21. *Phil* 3.1. All which places ſhould make us fall

in

in love with ancient truths, and cause us to disrelish novelties. The old, plaine, obvious, common and vulgar ordinance. Truths are to be much inculcated with all earnestnesse and eagernesse. Itching eares and itching tongues are both alike dangerous. That Spirit is not a *Gospel-spirit*, which cannot abide to hear of any thing, but what was unheard of before; nor speake of any matter but what may carry the name and notion of a new light. Whosoever loves truth in truth, the more he heares of it, the more he loves it still; and a true believer will not readily receive any thing but what hath beene received before, *Gal.* 1.8,9. It is but an impure and an adulterous, unchast love to virgin *Truth*, to be weary of her when you are most acquainted with her, and to cast her off with contempt in a scornful and disgraceful manner when you have had your fil of her. Thus basely dealt *Amnon* with his sister *Tamar*; but a Christian must not deale thus unworthily with his sister *Truth*. That man is justly counted high base, and not fit to live, that forsakes his espoused and bethrothed Bride after the most *familiar entertainments*; and indeed, he is no better that serves *truth* no better. *Veritas quò notior eò charior.*

Reader, *Before thou read this Treatise, be pleased to amend what the Press hath made* amisse, *which will be a piece of* equity *to the Author, and a* courtesie *beneficial to thy self.*

ERRATA.

First in the Preface to the Reader. Page 1. l. 11. r. susceperunt. p. 2. l. 4. r. focq injectæ. l. 6 r. ulterius. l. 11. r. recentes. l. 17. r. indicandum. l. 18. r. venditans. l. 19. r. selectas. p. 3. l. 1. r. reliquarum. p. 4. l. 7 r. præripit. p. 5. l. 8. r. διαυγάζη usque dum l. 13. r. nostri. p. 6. l. 7. r. despiciunt. l. 13. r. est, l. 22 virus. p. 7. l. 25. resuscitârunt. p. 8. l. 9. r. sana. l. 12 for Theologi in. r. Theologiam. p. 9. l. 7. r. suppeditet l. 28. ut.

Then in the Treatise. p. 4. l. 10. r. without. l. 21. majus. p. 6. l. 12. sweet allusion. p. 7. l. 22. naturally. p. 12. l. 2. fifty. p. 25. l. 21. Crocodilus. p. 49. l. 16. put in this at last, So doth *Peter* also, *Acts* 3. 15, 16, 17. p. 56. l. 26. unto. p. 65. l. 6. must be first cast down. p. 67. l. 8. to goe. p. 73. l. 18. much more. p. 77. l. 1. Truce. p. 82. l. 28. r. *life. Ignorants*, p. 129. l. 22. *for Gospel* r. *crosse*. p. 132. l. 9. *Mat.* 7. 1, 2. *Jer.* 17. p. 153. l. 16. dele *and*. p. 153. l. 12. *Mat.* 26. 28. p. 158. l. 20. 2 *Epist.* c. 7. p. 165. l. 22. r. *them* p. 168. *l.* 12. for *by* r. *to*. p. 169. l. 6. λαλείωσαν. l. 17 *worke*. p. 173. l. 16. *repeated*. p. 175. l. 9. יהוה. p. 182. l. 3. *for other* r. *their*. p. 194 l. 16, 15. *imitated*. p. 195. l. 20. after *men*, put in, *for private persons*. p. 202. l. 24. for *To let*, r *Let*. p. 204. l. 24. r. *Joab, the*. p. 209. l. 5 for XCII. r. XCIII. and so consequently correct all the figures of the titles following to the end.